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PASTORAL CARE FOR CLERGY: THE IMPACT ON NEW PERSONS ENTERING THE A.M.E. MINISTRY IN THE SOUTHWEST GEORGIA CONFERENCE UTILIZING AN ATTITUDE AND MODALITY OF ACCEPTANCE

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A Doctor of Ministry Project Design
submitted to the faculties of the schools of the
Atlanta Theological Association
in partial fulfillment of the requirements of the degree of
Doctor of Ministry
at
Interdenominational Theological Center
2003
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ABSTRACT

PASTORAL CARE FOR CLERGY: THE IMPACT ON NEW PERSONS ENTERING THE A.M.E. MINISTRY IN THE SOUTHWEST GEORGIA CONFERENCE UTILIZING AN ATTITUDE AND MODALITY OF ACCEPTANCE

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Kenneth Carlton Williams, Sr.
May 2003
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In today’s times, research and common knowledge have substantiated that pastors and clergy persons experience an alarming rate of divorce, substance abuse, and other related issues resulting in mental and emotional burn-outs. This rate can be attributed among clergy to many factors, and these factors may continue to rise unless effective corrective actions are taken to include pastoral care and counseling as an instructional component to the teaching and assessment process for new persons entering the African Methodist Episcopal (A.M.E.) Ministry in Southwest Georgia. As a whole, empirical research has proven that clergy stress and burnout are multiphasic because of the spiritual and secular demands and expectations from others.

The primary purpose of this project is to enhance the present Board of Examiner’s process in southwest Georgia to include a pastoral care and counseling component in its teaching and assessment process for new persons entering the A.M.E. ministry because the current Board of Examiner’s process does not include the benefits and use of Pastoral Care and Counseling in its seventeen week training program in the preparation of ministry to men.
This project has created a Demographic, Pre and Post Test Survey of new persons entering the A.M.E. ministry in Southwest Georgia, developed a Teacher's Instructional and Lesson Plan which includes the history of Pastoral Care and Counseling, various Vignette Case Studies, and most importantly this project developed a method of approaching a parishioner/client in an attitude and modality of acceptance. The emphasis will be on the need to take care of oneself in the ministry and to recognize when there is a need to solicit professional help from a specialist. Plans, after this project, will also include a 'new persons' psychological assessment test for incoming ministers with a continued efforts to reduce or avert the ever-increasing rate of divorce, substance abuse, and mental and emotional burnout among clergy. The methods used in this project will be qualitative and quantitative in a case study format. This project did impact and produce the following results:

- It did permit a pastoral care and counseling component in the teaching and assessment process for new persons entering the A.M.E. ministry.

- The Bishop, the Dean, and the Board of Examiners realized the benefits of Pastoral Care and Counseling as an 'equipping tool' for persons entering the ministry and included it in their lesson plans for 2004.

- New persons in ministry learned about Pastoral Care and Counseling and were more appreciative of a time for renewal, reflections. Lastly, they were instructed to be better prepared to identify the needs for more specialized professional help during their ministerial career in order to maintain a well-balanced mental healthiness.
DEDICATION

And Jesus answered and said, Verily I say unto you,
There is no man that hath left house, or brethren, or sisters,
or father, or mother, or wife, or children, or lands, for my sake,
and the gospel's, But he shall receive an hundredfold now in this time
.... (Mark 10:29,30a)

I dedicate this doctoral dissertation to: my mother Edna Wilson, my sister Yvonne
and late sisters Sylvia and Edwina, my wife Mary, my sons Kenneth, Richard, Ronald,
Hasan, Hasim, Leon, Lee, my daughters Lorisa and Lucrestia, and to all my granddaughters
and grandsons for their love and sacrifices of time they allowed me to make while
completing this project and serving the Lord. I especially thank Bishop Frank and Martha
Cummings for prayers and cooperation to take on such a task. Most importantly, I thank the
Lord for the privilege of lifting up His name, and for Him showing-up every now and then!

K.C.W.
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The completion of this work would not be possible without the assistance of the following persons:

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- Bishop Frank C. Cummings, a praying and spiritual visionary who can indeed hear the voice of God and does answer daily. His blessing on this project has made it possible for others to receive.

- Dr. Rebecca Butler, Ph.D for her editing and assistance with this project.

- My wife, who has provided daily prayers, encouragement, and love for me during my moments of silence.
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CHAPTER I

INTRODUCTION

In today’s times, research and common knowledge have substantiated that pastors and clergy persons have an alarming rate of divorce, substance abuse, and other related issues resulting into mental and emotional burn-outs of clergy. This rate can be attributed among clergy to many factors. Yet one specific contributing factor may be due to the lack of training to new persons entering the ministry in the African Methodist Episcopal Church (A.M.E.C) through the Board of Examiner’s process because they are not instructed to the values, benefits, and history of pastoral care and counseling in their ministry classes. These missing factors may be contributing to the alarming rates of divorce, substance abuse, and mental burnout among clergy of today. These statistics may continue to rise unless effecting corrective actions are taken to include pastoral care and counseling to its teaching and assessment process to new persons entering the A.M.E. ministry in Southwest Georgia. Therefore, the corrective action and purpose of this project is to enhance the present process of the Board of Examiner’s instructional process in Southwest Georgia to include a pastoral care and counseling component to its teaching and assessment process for new persons entering the ministry. A new acceptance model of pastoral care will be introduced in this project to be used in its training process to prepare persons for ministry so they may have a method of approaching God and parishioner in an attitude that embraces pastoral care. A
teacher's lesson plan in pastoral care and counseling will include its history, key points of an acceptance model of pastoral care, case studies in pastoral care, and a teacher's reference resource on the development and art of pastoral psychotherapy.

**The Ministry Issue and Statement of the Problem**

The ministry issue for this project is: *Pastoral Care for Clergy: The Impact on New Persons Entering the A.M.E. Ministry in the Southwest Georgia Conference Utilizing an Attitude and Modality of Acceptance*. In Georgia, new persons entering Ministry through the Board of Examiners of the A.M.E. Church are not instructed in the benefits of pastoral care and counseling, which may have contributed to the disproportional rates of divorce, substance abuse, and mental burnout among clergy.

**The Purpose of the Project**

The purpose of this project is to enhance the present Board of Examination instructional process in Southwest Georgia and to include a pastoral care and counseling component to its teaching and assessment process to new persons entering the A.M.E. ministry. The current Board of Examiners' process in the Southwest Georgia conference is composed of seventeen week/six instructional hours in the preparation of ministry to men and women for ministry. Men and women are instructed in the following areas:

- Class on Admissions to the Conference; Bible, Church Tradition and Polity, Church Administration, and Introduction to Preaching.
- First Year Studies; Bible, Church Tradition and Polity, Church administration, and Sermon Preparation and Delivery.
- Second Year Studies to be ordained Itinerant Deacon; Bible, Church Evangelism, Church administration, and Documents and Meetings.
• Third Year Studies; Bible, Church Tradition and Polity, Evangelism, and Documents and Meetings.
• Fourth Year Studies to be ordained Itinerant Elders; Bible, Documents and Meetings, Evangelism, and Sermon Preparation and Delivery.¹

The present instructional process does not include a pastoral care component. If adopted, a new acceptance model of pastoral care will be included in its training process to prepare individuals for the ministry. The teacher’s lesson plan in pastoral care and counseling will include a PowerPoint presentation which details the benefits of Pastoral Care, a teacher’s lesson syllabus with suggested readings, the history of Pastoral Care and Counseling, various case studies or Vignettes, and a Teacher’s Reference Resource on the Art of Pastoral Psychotherapy. Importantly, this project will suggest a method of approaching oneself and parishioner in an acceptance attitude and modality of pastoral care. Specifically within a four to six hour instructional period in Pastoral Care over the seventeen week period, this method or modality will stress the importance of every clergy person who stands in the position of giving help to others be in a prayerful approach of God’s saving grace with an accepting attitude.

Ultimately, the direct effects are intended to reduce or avert the ever-increasing rate of divorce, substance abuse, and mental and emotional burnout among clergy. Future hopes from this project may result in a psychological assessment test for new persons in a unified effort with specialists to reduce the current rates of divorce, substance abuse, and mental and emotional burnout among its clergy.

Definition of Terms

**PASTORAL:** "Pastor is seen in the NT only once, a Latin translation of *poimen* in Eph. 4:11 as a *shepherd*. Opinion is divided on whether that term already implied a formal ecclesiastical office. *Pastoral* as an adjective generally has referred to a person who holds a formal ecclesiastical office, who then is engaged in whatever the adjective modifies. Pastoral administration, care, counseling, psychotherapy, and the like all have implied a person who holds the ecclesiastical office of pastor while doing the activity. The American Association of Pastoral Counselors has historically accepted this view of *pastor*, in that its accredited membership is open only to those persons who are authorized by a denomination or faith group through ordination, consecration, or equivalent means to exercise specific religious leadership and service within and on behalf of the denomination or faith group."²

**PASTORAL CARE AND COUNSELING:** Involves the utilization by persons in ministry of one-to-one or small group relationships to enable healing empowerment and growth to take place within individuals and their relationships. *Pastoral care* is the broad, inclusive ministry of mutual healing and growth within a congregation and its community, through the life cycle. *Pastoral Counseling*, one dimension of pastoral care, is the utilization of a variety of healing (therapeutic) methods to help people handle their problems and crisis as growth and thus experience healing of their brokenness. Pastoral counseling is a reparative function needed when the growth of persons is seriously jeopardized or blocked by crisis.³

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ACCEPTANCE: Paul Tillich in his sermon titled "You Are Accepted" vividly pointed out the great theological manifestations of acceptance when he stated: "You are accepted. You are accepted, by that which is greater than you, and the name of which you do not know. Do not ask for the name now; perhaps you will find it later. Do not try to do anything new; perhaps later you will do much. Do not seek for anything. Simply accept the fact that you are accepted. If that happens to us, we experience grace.""^^

MODALITY: The fact, state, or quality of being modal. Modal means relating to, or expressing the mood of a verb; a tendency to conform to a pattern or belonging to a group or category.\(^5\)

CLERGY: The body of people ordained for religious service.\(^6\)


\(^6\) *American Heritage*, 261.
Methodology

The methodology used in this project will be qualitative and quantitative in a case study format based on the following assumptions:

- When the art of pastoral care and counseling is presented and taught to the A.M.E. church with in an attitude of acceptance, it will invite others who are non-trusting of the science of psychotherapy and psychology to allow a pastoral care and counseling component to be included in its teaching and assessment process to new persons entering the A.M.E. ministry. The Bishop, the Dean, and the Board of Examiners will see the benefits and importance of pastoral counseling as an 'equipping tool' for persons entering its ministry.

- New persons entering the ministry will also see the benefits of pastoral care and counseling. They will also learn about the art of pastoral care and be appreciative for times of renewal and reflections during their ministerial career. Lastly, they will be better prepared to identify their needs for more specialized professional help during their ministerial careers as they maintain a well balanced mental healthiness. The case study format will include interactive field work, formal and informal interviews, and quantitative measures for data collection. Data analysis will include a search for themes and patterns from data contributed from students. Finally, the findings will be communicated in an objective and literary narrative format.

Outline of the Dissertation

When persons for ministry enter the AME church for examination, they encounter a process led by the Board of Examination that excludes a pastoral care and counseling
instructional and assessment component to new persons entering the A.M.E. ministry. Thus, I propose to do the following:

- I will write to Bishop Frank Cummings for permission to undertake this project in the southwest Georgia Conference.

- I am a member of the Southwest Georgia Board of Examiners, and I will ask the dean of this board for an appointment to sit and discuss this project to include pastoral care as an instructional and training component for the regularly scheduled ministerial classes.

- I will prepare a PowerPoint computer presentation for the Board and students to highlight the need and importance of pastoral care and counseling.

- I will also prepare a teacher's instructional lesson plan for the art of pastoral care and counseling. This will include an explanation of the need for pastoral care and counseling, the history, and a suggested method of approaching self and others in an acceptance attitude and modality. This plan will also identify the need for self-spiritual reflections and renewal.

- I will also discuss with the Board of Examiners the need for a pre and post-test survey with several Casual/Comparative questions.

- I will contact ITC's psychological test administrator and evaluator for referral benefits to the board for their utilization.

- The costs for this project would be minimal. I will incur all telephone, travel related expenses, and postage expenses. The expected time could take approximately six months to one year.
Leadership Team

The leadership team for this project will include two other pastors who are qualified in the area of pastoral counseling, and they will assist in evaluating the project from beginning, ongoing, and unto the completion of the project. These persons will be extremely helpful because of their expertise and interest to help elevate the ever-increasing rate of divorce, substance abuse, and mental burnout among clergy.

Targeted group for Enhancement

New persons for ministry entering the AME church for examination, the Southwest Georgia Board of Examination, and the church as a whole will be targeted for enhancement. The criterion for selections of members entering the A.M.E. ministry is already determined based on their applications. This number is approximately sixteen, but the number varies from one year to another depending on applications for ministry. The number of members on the Board of Examiners also varies from year to year based on the Bishop’s appointment.

The Measurement for Change

The evaluation of this project can be measured by a pre-test, instructional period of four hours on the history and benefits of Pastoral Care, and a post-test survey relating to issues concerning the mental health of clergy and its connectedness to divorce, substance abuse, and clergy burn-outs. A copy of a demographic, pre and post-survey (Appendix B to D) will be administered for this project’s use.

The Final Results

I intend to show that: (1) pastoral care and counseling when conducted with a modality of acceptance can aid persons to trust in an instructional and training pastoral care
component when entering the A.M.E. ministry. (2) After teaching pastoral care and counseling to new persons entering the A.M.E. ministry, the Board of Examiners and persons will see the benefits and appreciate the art of pastoral care and counseling. They will also understand the benefits of seeking specialized professional counselors for their ongoing mental health needs during their ministerial career. (3) Lastly, the pastoral care component will highlight the needs for self-spiritual reflections and renewal. Therefore, my project will give new insights and benefits to persons entering the A.M.E. ministry, and to the Board of Examiners.
CHAPTER II

FRAMING THE MINISTRY ISSUE

The ministry setting is in the African Methodist Episcopal Church (A.M.E.C.). Hence, it is important to understand the church through this brief summary since the ministry and context of this project lie solely in the setting of the A.M.E.C, and its locally appointed Board of Examiners concerning new persons coming into its ministry. The Mission and Purpose of the A.M.E. Church is to ‘lay a foundation’ for its theology, purpose and goals as detailed in *The Doctrine and Disciple of the African Methodist Church 2000*:

... (4) housing the homeless, (5) cheering the fallen, (6) providing jobs for the jobless, (7) administering to the needs of those in prisons, hospitals, nursing homes, asylums and mental institutions, senior citizens’ homes; caring for the sick, the shut-in, the mentally and socially disturbed, and (8) encouraging thrift and economic advancement.\(^7\)

In 1787, the A.M.E. church was born in the city of Philadelphia due to differences of race and worship styles between people. This Allen church is rich in history, traditions, and ecclesiasticism, and was started by African descendants but is open to all ethnicities. The church continues to foster a Methodist form of worship and structure. This form is accomplished by an outlined worship bulletin and is continued with adherence to its church ceremonies under its *Book of Worship*, led by several Bishops who are considered the Chief Pastor across the world.

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The Structure of the A.M.E. Church

In a general outline form, Bishops preside over an assigned district every five years (sometimes one state or other assignments may include several states or countries). The Council of Bishops, Connectional Officers, and the General conference appoint and govern this illustrious group of Bishops. The Presiding Elders are similar to district superintendents who assist a prescribed number of churches and pastors within that area. Lastly, the pastor is in complete control and is president of all boards and auxiliaries of the individual church. Each church has officers under the pastor who maintain the structural church and administrative actions necessary to run the functions of the church. This outline gives an overview of the ministry setting and its connection to the ministry issue.

The A.M.E. Board of Examiners

According to the A.M.E. Book of Discipline, The Board of Ministerial Training has the following responsibilities:

The Annual Conference shall appoint annually, to act at Conference one year later, a Board of Ministerial Training Examiners on the studies of each of the five series (admissions, first, second, third, and fourth years). This committee should begin work of examination at the site of Annual Conference one day before the Conference opens. It shall not examine any preacher for admissions, advancement, or orders who has not studied the required works. Preachers in course must each year obtain their books within the first quarter, and all of them before the end of the second quarter. Examining committee persons should, as far as possible, be relieved of other committee work until they report the results of the examinations. They should not recommend to the Conference any preacher who has not made an average of sixty-five on a basis of one hundred or who has fallen below fifty in any study.8

The Book of Discipline also gives a course of studies for each year of study in the areas of Church tradition, Bible, Preaching, Theology, Church history, Church

8 Compilation Committee, 98.
Administration with suggested commentaries and book references. What becomes very evident is the fact that Pastoral Care and Counseling are not listed in any course work, but suggested books are listed such as *Pastoral Care in the Black Church* by Dr. Edward Wimberly, et al. This evidence and observation demonstrated the un-importance of pastoral care and counseling in the church as a whole.

**The Motivation for Research**

As an African American male, I had a phobia of psychiatrists, psychologists, and mental health professions because of the stigma associated with persons who have mental disorders. Years earlier, I was asked by my first wife to attend an individual marriage counseling session, but it turned into a disaster because the counselor had a non-accepting attitude and I refused services. The counselor displayed a non-acceptance attitude that felt cold and non-inviting to me as a client. Years later, I came to find what a difference an accepting attitude can make in a counselor to client relationship. Ultimately, this modality and attitude of counseling made a great impression upon me to reshape and reform models of pastoral counseling and care which co-participates with God in the holistic healthiness of others. This is especially necessary to those persons coming into the A.M.E. ministry through the Board of Examiners. This is not an option when seeking ordination because it is mandatory in the A.M.E. church. To further understand the significance of the ministry issue, problem, and the historical background, it is important to begin by understanding the theology of an A.M.E. pastor, and I know none better than myself, so I offer the following example as it connects to the issue.
My Theology as An A.M.E. Pastor

My theology as an African-American male, as an ordained African Methodist Episcopal Itinerant Elder, as a Pastor, as a pastoral counselor, as a husband, as a loving parent and grandparent are all filtered by the ever-changing manifestations of God. My theology is Biblically based and is now influenced by the fact that the acceptance of oneself in the eyes of God is primary if that same person is in the business of influencing and helping others. A pastor, clergy person, or counselor must bear this acceptance modality or attitude to influence others.

My theology is further shaped by my ecclesiastical and theological doctrines as an African Methodist Episcopal Itinerant Elder and Pastor. This author further finds that African Methodism cultivates and encourages a connectedness of likeness, methods, and traditions while providing worship, fellowship, and relationships with God and others. It cultivates my faith and produces spiritual growth within me. In a sense, my theology affirms a coming together of community in a self-acceptance and an acceptance of others in my community. Relationships and love for God and neighbor are very important commandments to me. In the A.M.E. church, liturgical rituals, traditions, and history are important because it provides a starting point, a present point, and a future point for others in their faith tradition. My faith tradition is somewhat systematic, yet also phenomenological because I stand ready for new revelations and insights from God. Being open to God is important because God is unique, mysterious, remarkable, and most times unexplainable in his relationship with humankind.
Historical Background to the Ministry Issue

As of today, I am aware that two other states, Florida and New York, have a pastoral counseling and assessment tool component in their Board of Examiners process for new persons entering the ministry of the A.M.E.C. Both of these states added a pastoral counseling and assessment tool under Bishop Frank C. Cummings while he served as their Bishop. Currently, Bishop Cummings presides as Bishop over Georgia and will need factual research documentation to make any changes in the Board of Examiners instructional process in Georgia. Hopefully, this project may give a greater importance to not only an enhancement of a process for new persons entering ministry in a particular denomination, but also as a model and process of pastoral counseling to include with greater importance the need for an "acceptance" modality and attitude of pastoral counseling to others under God's previent grace. Recently, Dr. Faith Speaks completed her dissertation, *The Impact of Stress on the Effectiveness of Black African Methodist Episcopal Zion; Clergy Implications for the Counseling of Ministers*, which will be extremely helpful in this project.

This study will be helpful because she has formulated an empirical base for me to build upon with qualitative case studies. Speaks has demonstrated a process which proves that multi-layered and multi-dynamic stress among African-American pastors are factors which have caused mental and spiritual burnouts among clergy. She does not stop at the causation, but looks at the possibility of counseling. Since this study and beyond, it is very important to note that many clergy are still resistant and non-trusting of pastoral counseling process with assessment tools despite substance abuse, divorce, and mental and emotional rates ever increasing. My project directs itself to a modality of inviting, soliciting, and
nurturing an acceptance attitude towards other clergy so they may be trusting of the area of pastoral counseling and care.

**Personal History in Relationship to the Problem**

My personal history is connected to the ministry issue of acceptance of others under God’s grace and especially in the counseling setting. It begins in an autobiographical summary and it illustrates how my family and its stories have helped to shape and clarify who and what I am in God’s presence by accepting myself for who and what I am in the light of God. I also believe that after an awareness of God’s acceptance, I am solicited by faith with an ‘action’ response to God as an ordained African Methodist Elder, Pastor, and Pastoral Counselor.

**Family History and Acceptance**

The awareness that ‘acceptance of oneself’ with an ‘action response to God and others’ by faith became this author’s central mission after completing research on my family history and finding similar themes throughout its tapestry. My family communicated their family history from person to person by what is called an “oral tradition.” Instead of a formal written record, my family used this oral method of preserving its genealogy because it was the only one possible at that time. The oral tradition was not the most effective method for accuracy, but it did provide continuity of family history. In my interview with my mother and others, I only received ‘bits and pieces’ of family information. As a child, I wanted to know about how and why my maternal family had arrived in New York City from Roper, North Carolina. Therefore, from my eagerness to know more about my family, my inquiries gave me more of an impetus to ask even more questions to all that would listen. This story will
illustrate how the past has helped to shape and clarify my current mission orientation by highlighting the important people, situations, circumstances, and acts of faith by many great people that have influenced my life.

**Great People and Influences**

It was rumored, from stories passed down from one generation to the next, that the maternal side of my family was Cherokee in origin. After questioning my family in Roper and more formal research, it has been proven that my great-grandmother, Edith Moria Clark, was indeed a full-blood Cherokee Indian, and my great-grandfather, Farmer Clark, was an African-American traveling medicine man from Louisiana. This substantiated and historical fact has given me great strength for the future because it has allowed me to clarify my ongoing presence before God. These two persons were major influences in my life today because they helped to shape my current mission orientation in service to God and others by faith. They influenced me through the decisions they had to make, demonstrating their ‘acceptance of themselves’ in the light of God with a corresponding ‘action of faith’ which are common themes even today in my current life experiences of ministry and service to God, family, and others.

My great-grandmother lived in what was called a “white-town” (meaning a peaceful town) near Roper, North Carolina. Roper lies in the upper northeastern section of North Carolina. Edith Clark was born approximately in the year of 1850. Around 1880’s she gave birth to my grandmother, Ida Clark-Wilson. Both formal research and oral tradition has concluded that my great-grandfather was a traveling medicine salesman and healer of health and souls from around the New Orleans, Louisiana, area. My great-grandmother’s parent’s
decision to give birth to my present generation was very important, but evidence will support that the second most important decision they made as a family was not to participate in this country’s “Great Trail of Tears” campaign. This great push to migrate all Cherokee Indians from their homelands across America to the northeast territories of Oklahoma and the surrounding states was a farce in the furtherance of confiscating all lands from the Indians. The migration began on or about October 5, 1838, and this Cherokee Indian family chose to run to the mountains of northwest Carolina to escape the army’s persecution and push from the homelands. They chose to stay in North Carolina until a time came for my grandmother, Ida Clark-Wilson, to move to Mount Vernon, New York, with her husband and two oldest daughters (Willa and Mabel). This move was also critically necessary because racism towards Indians and African-Americans was pronounced, active, and alive in the South. The north was more liberal and against slavery and hatred towards people of color, so this decision to move was strategic. Generations ago, the decisions made by my family have created who and what my family is today. The physical environment into which I was born, the family beliefs, fears, values, and faith are all born out of those initial decisions. So my story continued with acceptance of myself and a response to God by faith which has established my central mission orientation.

The Call to Ministry and Influences

I was born on Wednesday, May 24, 1949 to Kenneth Thaddeus and Edna Wilson-Williams at Harlem hospital in New York City, New York. My father was in the Army and my mother was a housewife. I was the second child, and my oldest sister was named Yvonne. During the ‘army days,’ we moved around a lot but settled down at my
grandmother's apartment in Harlem, New York. At that time and even today, New York was
the garment factory center of the world. The industrial revolution had its start with the
garment factories and 'sweat-shops' of lower Manhattan. At that time, everyone could work,
and the comparable wages were good. This is where grandmother, her husband, and their
six daughters and one son would start their lives after moving from Mount Vernon, New
York. Therefore, this was HOME. It was the centering place as well as the place where my
life began.

My father left us when I was two. Therefore, my grandmother, uncles, and cousins
all helped to raise me in the absence of my father. Surprisingly, in 1967, I graduated from
high school, and after many discussions with my mother, I decided to enter the Air Force
because mother felt I needed a change in my environment. College was not an option because
of the cost and my inability to study and apply myself to academic pursuits. At that time, I
was girl crazy and wanted to live a carefree lifestyle without responsibilities. So, the military
life was 'just what the doctor ordered,' according to my mother. My four-year tour of duty
included Texas, Kansas, Maryland, the Philippines, and Thailand and surrounding area. I
was trained to be a jet-aircraft maintenance technician, and I enjoyed my job because it was
loud and powerful. Towards the middle of my service, I married a young girl who was in the
Navy and stationed on the same base with me in Maryland. We started a family and had five
boys. My wife and I had three boys in three years, and after waiting two years, we had a set
of twin boys, which gave us a total of five. But after seventeen years, the marriage ended in
divorce because she did not feel she had time to pursue her own desires instead of being a
mother and wife. She left me with the children, a house with an in-ground pool, new car, and
a cat all of which needed feedings and attention. I felt overwhelmed at my job at the electric utility company and at home. At this time God and the church were only a semi-monthly experience for social and political reasons. The divorce caused me to re-look, re-evaluate, and re-question my very meaning and purpose in life. Somehow, through my struggle to find an answer, I found God!

I continued to provide and take care of my five boys and home as best I could, replacing the cat with a dog. I also continued Night College and completed my undergraduate studies at Eckerd College in St. Petersburg, Florida. Five years later, I re-married, this time to a Christian woman named Mary who led me back to the Lord with her spirit of un-ending love and compassion. She had two boys and two girls from a previous marriage, so together we had nine children trying to create a blended “Brady-Family” experience. Our blended-family had many problems (favoritism, jealously, privacy issues, and many cries for attention from one parent to another), yet we also had many positive experiences (shared experiences between the children, common-ness of a family purpose, a parental shared sense of love, and most importantly--a new beginning). This family provided me a new physical and spiritual beginning. The old was behind me and the new was forthcoming.

The new spiritual re-birth was built upon my childhood Christian experience with Convent Avenue Baptist Church in Harlem, New York. It was situated at the corner of 145th Street and Convent Avenue, and it was a church filled with perfumed ladies and distinguished men. Some ladies came dressed with starched white uniforms and others with colorful dresses and mink furs draped around their shoulders. Men came to church in suits,
hats, and polished shoes. My grandmother usually brought me to church because she was an usher and officer of the church. Other times, she would make me walk to church when she was not physically able to go. The church was a place where the Pastor, the Reverend Wilson, would slowly start his sermon after someone gave a testimony and an emotionally moving song. He would preach until people would start sleeping and then somehow he would hit a point where everybody would sit up and start shouting ‘Amen,’ and the sounds of the big pipe organ and piano would cause my hair to rise up, and I would feel a ‘tingling’ sensation for the rest of the day. This was my beginning, but it quickly disappeared as I shuffled my priorities from God to materialistic gains growing from a child to manhood. I was baptized with water at the age of twelve, and it carried me until my Baptism of the Holy Ghost after my re-marriage to Mary and a phenomenological experience with the Lord, which called me to the ministry.

My call to ministry was simple to me, but became confusing, complex, and mysterious to others. That is, the Lord during my struggle to find an answer, after my divorce, appeared to me one night in my bedroom as a silhouette with a bright light behind the figure. God spoke to me through my tears and said that He wanted me to spread His good Word and gospel by living the ‘right life’ and showing the world that there is a risen savior, a forgiver of sins, and a lover of humanity still in this land. A Savior who serves all humankind regardless of ethnicity, nationality, or sexuality who is impartial to biases because God has no respect of personage. Through this experience, I readjusted my life's priorities by repenting fully of my sins, confessing my full belief in Christ, and I have followed the example of Christ by ‘picking up my cross’ and walking daily.
I accepted my call to ministry in 1989 at Mount Raymond Missionary Baptist Church in Palmetto, Florida, and I have been faithful to his call ever since. I was accepted in Seminary at the Interdenominational Theological Center (I.T.C.), Morehouse School of Religion in 1991. A need within me for more structure, organization, direction, and support surfaced during seminary in 1992, and I changed from the Baptist to the African Methodist Episcopal Church (A.M.E.) denomination. I have been a Pastor for churches in Athens, Georgia; Commerce, Georgia; Dalton, Georgia and now presently in Americus, Georgia. I love the work of the Lord and find His work truly 'all divine.'

Thus, the past has helped to shape and make clear my current mission orientation by highlighting the important people, situations, circumstances, and acts of faith which describe my current mission orientation. Further, my past helps to describe who I am and what I am in light of God and through my response to God by faith as an ordained African Methodist Elder, Pastor, and Pastoral Counselor.

The important people who helped shape my mission orientation were my great-grandparents, my grandmother, my parents, my first pastor and Christian witnesses with 'shined shoes' and 'white starched uniforms,' and, most importantly, Christ who came into my life to start a life being 'born-again' with actions of faith. Other socio-economic conditions, such as the family's migration from the South to the Northern states and then later from the North back to the Southern states were all influenced by the great depression of 1920-1930. Other related factors included the industrial revolution, World War II, and the impact of the 1960's; all helped to influence and define my source of authority.
CHAPTER III

REVIEW OF LITERATURE:
PASTORAL CARE AND ITS COMPONENTS

No one can accept himself/herself unless they come to an awareness that God has accepted them for who they are as individuals living in a shared community or society. This is especially true for ministers and care-givers of others. The following review of literatures from experts in the field of Pastoral Care and Counseling will highlight areas of shared human experiences as it relates to the need for an attitude of acceptance especially between minister/counselor and parishioner/client. It will cover the common human experiences; this writer's shared human experiences, clinical vignettes, a teacher's lesson plan which includes the history and development of pastoral care and counseling.

The Common Human Experience

In Georgia, new persons entering Ministry through the Board of Examiners of the A.M.E. Church usually exhibit an attitude of non-acceptance towards pastoral counselors and psychological tests. This attitude may have contributed to disproportional rates of divorce, substance abuse, and mental burnout among clergy. Ultimately, one can conclude the solution to the problem must be found collectively in our common human experiences.

Many of my common human experiences about life and God have allowed me to sense an awareness of God's 'acceptance' and transforming grace. This awareness or 'self-acceptance' and acceptance of others as a pastoral psychotherapist, pastor, and clinician to
African American clients, has convinced me of the necessity of having a hope-filled environment that allows a framework for theological reflection and ‘meaning-making’ for my clients. Two most important elements in this effort towards wellness are for God to be invited into the healing space and for the complete effort be under God’s care and direction. For this to happen, the clinician should be sensitive to several criteria to postulate hope for transformation and wellness to occur in a pastoral psychotherapeutic relationship. Howard Thurman, as cited by Adelbert Jenkins, is one who holds very similar views. He suggests:

For all people the effort to sustain healthy and realistic self-esteem is a primary goal. The teleological view suggests that this involve the individual’s confronting the uncertainty of experience, affirming a set of goals (values) and working to carry them out. In so doing the person develops his/her sense of agency or self-activity. Within my abbreviated treatment of the topic here, one way of characterizing mental disorder is to see it as disturbed self-activity. Jerome Frank notes that when people come to a mental health professional for assistance that they are often in a state of ‘demoralization,’ feeling as if they have ‘failed to meet their own expectations or those of others….unable to cope with some pressing problem (and feeling) powerless to change the situation or themselves’ (1973, p.314). By contrast one characteristic of the psychological situation for an individual who is feeling relatively positive about himself is the sense of having behavior options for sustaining that sense of self-esteem. Demoralization represents a state in which the individual feels (s) he has exhausted such options for self-activity.⁹

By confronting one’s uncertainty of an experience one can affirm a sense of self-agency. Thurman suggests that this confrontation, this ‘unknown’ experience, and the setting of values or goals can create and sustain one’s healthiness. Ultimately, an effort to move towards an agreed upon goal is paramount. Yet, many people of African American descent have a shared belief and fear of counselor because those with an attitude of acceptance to all

others are scarce. Writings are especially scarce, minimal, and controversial on African Americans with issues concerning clinicians who have fixed theological positions between themselves and their parishioner and or client. The difficulties are controversial in the sense of being unique in the sense of being small and insignificant to the larger population as a whole in this country.

There is a real problem of being sensitive to African-American’s particularity in the counseling setting. Some will say there are more important clinical issues such as drug addition, depression, rehabilitation, and alcoholism. Yet, the argument and position in this paper is for the clinician to focus on the ‘method of delivery’ rather than ‘an effective mental health service.’ The ‘method of delivery’ or the ‘art of pastoral psychotherapy’ is and should be one of the training components in pastoral psychotherapy. The exchange or transference of thoughts, feelings, and ideas between the client and the clinician is key in the therapeutic process. Arthur Jones in his article “Psychological Functioning in African Americans: A Conceptual Guide for use in Psychotherapy” (1991) states: “Over the past two decades, clinicians and clinical researchers have outlined a number of salient factors in the conduct of psychotherapy with Black Americans. The issues considered have included transference and counter-transference problems.” Transference can be simply defined as an emotional attitude towards the clinician by the client. Counter-transference could be considered as feeling passed in the opposite direction from transference. Jones further highlights:

Little attempt to develop a comprehensive conceptual framework for viewing mental health functioning in Blacks from carrying social, economic, and sub-cultural backgrounds. Such a framework would provide a guide for the selection of appropriately diversified psychotherapy interventions for patients from different backgrounds and with different types of presenting problems, thus avoiding the trap

Edward Wimberly also gives framework by highlighting the minimal and controversial sensitivity of African Americans in the counseling process by stating: "Therefore, the assessment of the problems that are brought to pastoral counseling needs to take very seriously this worldview. Moreover, the social context of racism and discrimination is reflected in the problems that African Americans bring to pastoral counseling."\footnote{Edward P. Wimberly, \textit{Counseling African American Marriages and Families} (Louisville: Westminster John Knox Press, 1997), 68.} Forgiveness and hope are two major underlying themes of Blacks living in America. Most historians will agree that since the years of the Emancipation Proclamation African Americans have searched for a sense of acceptance by the majority of persons living in the United States. African Americans continue to search for relationships involving acceptance, positive attitude, and common or shared human experiences because they provide a framework for community and especially meaningful pastoral psychotherapy to occur. My human experience, theological and psychological, has motivated me to undertake this research project and has helped me to formulate the belief that faith in God does provide wellness.

\textbf{My Shared Human Experience}

At the end of my first marriage of seventeen years, the marriage counselor wanted me to undergo psychoanalysis. I felt intruded upon, invaded, and compromised as an individual because I felt uncomfortable in this process of psychoanalysis. Trust, alliances, projections,
and counter-transferences were definite issues between the therapist who was Euro-American and me as an African-American. Ultimately, that marriage ended due to irreconcilable differences. I now believe the counselor wanted to use psychoanalysis in my treatment plan because it was his specialty, convenient and comfortable to his practice. I felt no alliance with the therapist. To me he felt distant, too objective and descriptive.

The most powerful psychodynamic growth for me came at a time in my C.P.E. training when our didactic class went over our genograms. I was amazed at how my life was un-packed through the discoveries of how my immediate life had been affected by family dynamics inter-generationally. This new discovery came seven years after my divorce and during my training periods at Grady Memorial Hospital. My instructor and my peers helped me to understand my genogram from their own shared experiences of similar situations and dynamics. They helped me to understand by different interpretations and by different perspectives.

Since that experience with genograms, I have a better sense, meaning, attachment, and purpose with my family. This event changed my theological and psychological beliefs. I have a sense of connectedness and meaning with God and with others. My discovery connected me to my family history of a great grandmother who was a Cherokee Indian doctor of medicine, and a great grandfather who was a traveling medicine man from Louisiana before he met my great grandmother in northeastern Carolina. So, I feel this connectedness of their spirits deep inside me, informing, supporting, and helping me to change and maintain a balance in life. The experience between one therapist and this writer may have been a random experience, but like other writers, I consider this to be more than a problem of
technique and method.

Arthur Jones in his article "Psychological Functioning in African Americans: A Conceptual Guide for use in Psychotherapy" states: "Over the past two decades, clinicians and clinical researchers have outlined a number of salient factors in the conduct of psychotherapy with Black Americans. The issues considered have included transference and counter-transference problems." Jones highlights the pitfalls of 'pigeon-holing' or stereotyping African-Americans because of the clinicians' failure to find a proper clinical psychotherapeutic frame to work within. He further states:

Little attempt has been made to develop a comprehensive conceptual framework for viewing mental health functioning in Blacks from carrying social, economic, and sub-cultural backgrounds. Such a framework would provide a guide for the selection of appropriately diversified psychotherapy interventions for patients from different backgrounds and with different types of presenting problems, thus avoiding the trap of attempting to construct a profile of "the" Black patient.

Edward Wimberly gives a clinical framework to this concern by writing "Therefore, the assessment of the problems that are brought to pastoral counseling needs to take very seriously in this worldview. Moreover, the social context of racism and discrimination is reflected in the problems that African Americans bring to pastoral counseling." Forgiveness and hope are two major underlying themes of Blacks living in America. Most historians will agree that since the years of the Emancipation Proclamation, as African Americans we have searched for a sense of acceptance from the majority of persons living in the United

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12 Jones, 577.

13 Ibid.

States. African-Americans continue to search for relationships involving acceptance, positive attitude, and common or shared human experiences because they provide a framework for community and especially meaningful pastoral psychotherapy to occur. My human experiences, theological and psychological posits, and the motivation for this research project have helped me to formulate the following: I now believe that shared common human experiences about life and God (theology) allows one to develop an awareness of God's 'acceptance' which is transformed into a an attitude of 'self-acceptance.' This 'self-acceptance' is shared in relationships with others. It is accomplished in relationship after reconciliation with God. This mindset and posture are especially necessary when working with African-American clients who vitally need to feel a sense of acceptance from others and an acceptance of others as a pastoral psychotherapist working with an African American client. This new awareness permits the counselor to foster a hope-filled environment which gives a framework for theological reflection and meaning-making for both parties involved. Others, like Thomas Oden in his book *Kerygma and Counseling* argued through his limited experiences that acceptance was gained through the use of symbols formed by revelations from and by God -- only! In a sense, one could only come to know the acceptance given by God through the biblical word and revelation. I argue and insist, like Tillich and others, that acceptance can be found through a correlation of limited assumptions and faith assumptions. Limited assumptions would be the learned human experiences, what one has come to know by way of reality and not presuppositions. A clinician who has been taught the art of psychotherapy may possess these limited assumptions. Faith assumptions could be defined as acting out of one's ultimate concern for God. Why do clinicians help people? Are they
acting out of their limited assumptions, or are they acting out of their faith assumptions? I believe the pastoral psychotherapist is mandated and blessed to work from both assumptions. Paul Tillich, in his book *The Courage To Be*, highlights the ultimate concern:

> No one can accept himself who does not feel that he is accepted by the power of acceptance which is greater than he, greater than his friends and counselors and psychological helpers.¹⁵

Ultimately, new foundations and change develop when we accept ourselves and others in light of God's presence. Tillich argues that both self-acceptance and the capacity to accept another in spite of our broken-ness and estrangement are the key insights in Christian theology. Acceptance is the key because "We are accepted by that which is greater than ourselves and by that which we do not know."¹⁶ This can be further illustrated by the following 'human living documents' in vignette form.

**Clinical Vignettes**

*Pam is a nineteen-year old African-American female. She is a part-time beautician, and a part-time student. She came to pastoral counseling with issues relating to abandonment and neglect as a child. Pam now has feelings of depression, nervousness and anxiety on her job and in her relationship with her mother. For many years, she also has had feelings of low self-esteem and self-worth. In her crying memories of childhood, she recalled lonely times when at the age of six she and her family were alone in the house. She vented feelings of rage, anger and indignation from her childhood onto others by "yelling at them." She had hopes of getting "some strategies to deal with other people without getting angry." Pam came to therapy three times and then disconnected herself from the therapist by not coming back or returning telephone calls.*

*Judy is a thirty-three year old Euro-American female. She is unemployed and between jobs as a nurse. She came to counseling because of a former abusive partner and father of her two sons. Recently, she and her sons moved in with a couple because they had nowhere else to live due to her unemployment. Now, she feels frustrated, controlled and used. She said her significant other is dominating because he tells her "what to do and where*


¹⁶ Ibid.
to go." She finds these attitudes to be offensive and controlling. She came to counseling with issues of feeling hopeless and co-dependent. Her brief family history showed signs of enmeshment, alliances and secrets. Judy came to counseling only once and never called back.

Peter is a twenty-year old Euro-American seminary student. He came to counseling because others in his C.P.E. group felt that he did not or could not 'open-up' and share his inner feeling with them. They felt that he disconnected himself from them and his patients. Peter agreed and admitted that he would purposely disconnect himself from all anxious events because they reminded him of his childhood. His childhood consisted of events where older persons would tell him he was useless and incompetent. Therefore, he distanced himself from intimate relationships and repressed those needs in his attempts of not being hurt, especially by older men in positions of authority. At the end of his last session, he proudly said: "I feel good enough now and I will call you if I need you in the future."

Bill is a thirty-nine year old African-American. He is a truck driver and was arrested for spouse abuse while under the influence of alcohol. He was court ordered to attend counseling, but the length and terms were not specified. His attitude was a quickness to comply with the law and an eagerness to complete counseling. His court order only specified that he needed to be in counseling until his court date. He was cordial and agreeable, yet distant at times. Bill recognized his behavior as unacceptable, especially since his son witnessed the handcuffing of his father. Bill knew that he had the ability to change his behavior with his spouse, but he did not understand why his in-laws could not accept his alcoholic habits. He did not think he had any issues to work through, but was appreciative to have the opportunity to talk with someone about this stressful relationship. He cherishes the memories of former relationships with friends and the fun they used to have together. Presently, the only sense of connected-ness and relationship is with his job, on occasion with his three-year old son, his television set and an occasional beer. He feels that he and his spouse have grown apart. The counselor had written a letter of attendance to the court and the client never returned.

These clients came to counseling for help. All were socio-economically different. In fact, they were all unique unto themselves. Each had his or her own 'special' problem. Each felt possessed and burdened by these problems. Yet, all came for short periods and disconnected early in the process. These clients were introduced because I was their counselor and I had not come to a point of understanding the importance of 'acceptance' as a vital and necessary attitude and tool for pastoral psychotherapists. I was new and was not
yet a seasoned counselor.

My own experience as a client in a new relationship with a therapist was very much the same as the previously mentioned persons. All of our experiences reflected an absence of feelings associated with an attitude and experience of 'acceptance' by the clinician and or and counselor.

**Teacher’s Lesson Plan and Syllabus**

Another item needed to be included in this project is the Pastoral Care Course Syllabus (Appendix E) and a Teacher’s Resource Guide on Pastoral Psychotherapy (Appendix F). The history of Pastoral Care and Counseling will set a good foundation of instruction.

**The History of Pastoral Care and Counseling**

It is important to have general knowledge of American History that one understands the political, social and economic climate of America around the 1930's (1929-1935). America was in the midst of a collapse of its stock market which resulted in a devastating economic depression for most Americans. Living was very hard. Money was not easy to find because most of the industries and businesses had collapsed. Most Americans were without jobs. In urban areas as well as in the rural, most had little or no money for food, clothing, and shelter. The times worsened when droughts devastated the farm lands, resulting in less and less food. Roosevelt became President and gave the country a "new deal" in the areas of restructuring America back onto a track for recovery. Economic Acts, Banking Acts, Farm Credit Acts, Conservation Corps were formed, a National recovery plan, and the implementation of the Social Security plan in the 1930's, as well as many others. The intent
was to help America heal. This "new deal" catapulted America into foreign countries for economic measures and commerce. These new ventures caused conflicts with other countries that operated out of a dictatorial type of governments in Japan, Germany, and Italy. Some would say these were times to "look afresh and for new ideas and new ways of doing things," yet others might argue, No, it was a time in which foundational principles in economics, education, social, and religious values needed to be maintained at all cost, even to the point of exportation of these values to other lands and people. It was a time for democracy to rule.

Individual needs were paramount. Where was individualism? This was the plight-producing the need for escapism. Escapism showed its face in the 1950s and especially in the 1960s with the "hippie movement" and its freedom of expression movements. And earlier, the 1920s to 30s were chaotic periods with people "jumping off buildings with attempts of suicide," what sociologists call periods of Anomic. It is when an individual or group has lost its fundamental sense of meaning and order, ongoing social life becomes virtually impossible. The word *anomie* means literally "without order." A. Durkeim coined or applied this concept to social situations in which there was a deregulation of the public conscience. Anomie means a crisis in the moral order of a social group.17 And it was the job of Ministers, the Church, and Religion to provide some meaning, or explanation of "how things should be" which should have deterred or prevented chaotic situations from occurring. Geertz suggests that religion serves as a template in establishing meaning. It not only

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interprets reality but it shapes it. According to most sociologists, some type of individual interpretation goes on which provides meaning -- be it positive and constructive meaning, or be it negative and destructive meaning. Ultimately, there is some type of meaning obtained in all experiences.

These years were periods of doubt, periods of re-evaluation of religious, social, economic, and psychological principles. These were periods when the Church's Ministry became paramount. It was paramount in helping people to adjust to cope to attempt to find meaning, and to heal by the blessings and aid of God. These were periods of time when the Protestant Church had to have qualified people who had the ability and/or training to be effective in helping people in crisis situations. The surge of psychology grew after W.W.I. as "new" sciences, engineering, and medical ideas developed as America surged forward as a world leader. There seemed to be cries for answers to the many questions which lie in despair and ambiguity. And American looked to the "scientific" world to "fix things" and "make things" better which caught religious leaders and theologians wondering about their "connected-ness." Theologians had to somehow connect onto these new cries of disillusionment and broken-ness. Somehow, religion had to be more effective and relevant to people's needs. Seward Hiltner asked an important question about this connected-ness when he asked "How could theology be relevant to man's needs when it seemed concerned only with the knowledge of salvation rather than with knowledge and culture in general?"

This appears to be a struggle even today.

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18 McGuire, 28-29.

The Development of Pastoral Care

The Pastoral Counseling movement grew out of the Pastoral Care Movement and Anton Boisen is considered by most to be the "founding father" of the Pastoral Care Movement. L.O. Mills, in his article "Pastoral Care" gives a definition of Pastoral as being derived from the biblical image of shepherd and referring to the solicitous concern expressed within the religious community for persons in trouble or distress. Historically and within the Christian community, pastoral care is in the cure-of-the-soul’s tradition. Others, like Seward Hiltner, Clebsch, and Jeaekle suggest that, specifically, the content of care includes pastoral (c.f. glossary for working definition) functions of healing, sustaining, guiding, and reconciling, and specify a precise content of care. They also limit pastoral care to instances in which there is some sense of individual need and willingness to accept help. The foundational roots of the Christian term of shepherding have been traditionally attributed to the life of Jesus Christ as outlined in the New Testament. His style of being with people where they are is significant. The task of the shepherd is "to create an atmosphere in which the intimate exchange of spiritual help, the mutual guidance of souls, would be a normal feature of Christian behavior." Others, like Robert C. Powell and Joachin Scharfenberg believe that pastoral care "falls short when it limits itself to a framework of human practices

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21 Mills, 837.

22 Ibid.
and techniques, for pastoral care must lead man beyond himself." Is this view a little different than others because there is a question about "faith?" Hiltner might respond with another question "If the task of theology is to articulate 'faith,' it can be possibly to do justice to doubt and despair. If it claims to have the answers, no theologian or other man ever has the un-tincture doubt, struggle, and despair to which the question refers." Hiltner continues to explain the value of faith in the pastoral care event:

Theological method must be rigorous in avoiding the equation of our understanding of the faith from the faith itself as it must be in God's eyes. The more usual way to state this is in terms of the Protestant principle of God's judgment upon us lest we think we are God, on our ways, our thoughts, and even our church. This point has unusual importance for method in pastoral theology. The would-be-shepherd who believes that he possesses faith unmixed with doubt cannot help the doubting and deceived himself. If he knows anything basic about himself, he recognizes that doubt in some form has been a part of his past and is within his present. He is, therefore, able to accept both the doubt and the implicit faith in those he would help, not simply identifying himself with the one and rejecting the other. In the process of helping and the never-ending self-reflection that is a vital part of the helping and the inquiry the shepherd is aware that the theology - as the reception and assimilation of faith - is always in the making and is never finished.

Faith in God separates the theologian who provides pastoral care and counseling from those care givers who base their practice of "care for others" strictly on scientific principles. Faith in God, even with doubts, uncertainties, despair, and struggles, is primary and necessary for effective pastoral care and counseling, according to Hiltner. The would-be-shepherd who acknowledges these weaknesses to some or strengths to others must carry

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24 Hiltner, 222.

25 Ibid.
these credentials to understand and allow concepts of what Boisen and Browning define as theology. (c.f. glossary for working definitions). Hiltner drew most of his beliefs from Boisen.

Anton Boisen (1876-1965) developed a special interest in "the psychology of religion" as interpreted by William James, and he later studied under William Coe.26 William James believed that religious experience put men and women in touch with a "wider self" through which they can be transformed. A few of the early (c.a.1902) psychologists of religion used these insights to promote methods of pastoral care designed to respect the natural processes of human growth.27 Like James, Boisen believed that sickness of the soul might have religious significances and that one might employ the methods of science in attacking the problems involved. This belief came from his experiences and interpretations of his delusional episodes as "breaking up," or the "breaking up allowing a hole in the wall which separated religion and medicine."28

The significance of Cabot onto Boisen was that Cabot taught Boisen how to construct. Boisen sat in a seminar led by Cabot, in 1922, on the essentials of Case records for teaching purposes. At that time, Boisen was a Congregationalist minister and non-professional social or mental hygienist worker.29 Thus, everyone who around him knew that


28 Boisen, 61.

his emphasis was on learning through clinical observations of the "living human documents."

As Hunter puts it concretely:

For Boisen, mental crisis and religious experience are dynamically indistinguishable. Each involves a struggle with ultimate issues of value and loyalty - one's moral solidarity with one's fellow humans - can be distinguished only retrospectively in terms of ultimate outcome (whether constructive or destructive). This revolutionary thesis meant that "living human documents," especially those suffering profound mental or emotional disorders, could become the source of significant, authoritative, religious insight and thus ought to be utilized in theological education and studied by theologians.30

This type of learning from the clinical "living human document," i.e. from those person(s) who are suffering from emotional or mental disorders come to pastoral counselors or therapists who will be with them in their crisis, and by faith, training, experience, and techniques will shepherd them into a place where they will feel less anxious. These beliefs influenced and impacted his student Steward Hiltner, who in turn further developed these concepts, especially the idea of shepherding. It is also important to note that prior to the development of the C.P.E. (Clinical Pastoral Education) movement that three other persons made significant contributions. These were Rev. Dr. Elwood Worchester, Richard Cabot, and William Keller. The Emmanuel Movement, founder by Elwood Worchester, has "the particular art of ministering to the sick which cannot be acquired by reading or by listening to didactic lectures, nor can it be learned, except in an empirical hit-or-miss fashion, from mere contact with the sick. What one needed was a systematic and scientific instruction."


Worchester, as noted, sought to make counseling not only scientific in character but preeminently religious and a means of deepening the pastoral relationship.\textsuperscript{32} While Worchester endeavored to improve the parish priest, Richard Cabot, a Boston internist, ventured out to organize the medical and social services partially to provide meaningful and effective treatment for the sake of the patient's spiritual welfare. Cabot had "first considered social workers to be the best, the wisest, and the most spiritual people in the community...even more spiritual than the clergy."\textsuperscript{33} But, later he admitted he was in error in this presumption. Another great contributor towards the development of the C.P.E. experience and its expansions into most institutions was that of William Keller. Keller was a socially concerned physician and layman with the Episcopal Church who, in 1923, provided an opportunity to study modern social services from birth to the theoretical and practical viewpoints.\textsuperscript{34} Holifield, described it as a "place students would learn best through engagement in the practice of ministry with persons in need, followed by periods of reflection.\textsuperscript{35} Keller sought to provided his students with a veritable "clinic in life problems," and with a practical, ethical training towards becoming "social engineers."\textsuperscript{36} This action-reflection method of ministry is foundational in future concepts of C.P.E. This means ministry is done "in action," and the theological meaning is thought about or reflected later.

\textsuperscript{32} Worchester and McComb, 4-5.


\textsuperscript{34} Bexley, "Students in Cincinnati," (\textit{The Church Messenger} 45:6, Nov., 1923).

\textsuperscript{35} Holifield, 847.

\textsuperscript{36} W.S. Keller, "A Clinic in Life Problems," (\textit{The Church Messenger} 52:9-10, June 1930) 9.
As John Patton would say, the pastoral events which have "aged" stimulate better theology.\(^{37}\)

**The Development of Pastoral Counseling**

Why do clients come to pastoral counselors and other pastoral-psychotherapeutic centers instead of other scientific counseling centers? John Patton may have the key answer when he states the difference:

It's the role and accountability of the counselor and his or her understanding and expression of the pastoral relationship. Pastoral counselors are representatives of the central image of life and its meaning affirmed by their religious communities. Thus pastoral counseling offers a relationship to that understanding of life and faith through the person of the pastoral counselor...Pastoral counseling is identified by its representation of the community that authorizes it, through a relationship to a pastor accountable to that community.\(^{38}\)

Patton and other clinicians and practitioners would agree that accountability, commitment with an ability to allow "educative" pastoral events to occur, creates effective pastoral relationships between pastoral counselors to client. "Educative" methods (Hiltner’s term) allow one "to call forth from other theologians from within one's self."\(^{39}\) He also stresses the importance of noting three characteristics of a pastoral event: the particular, the personal, and the pastoral--with each giving significance to the development of one's ongoing theology of that pastoral event.\(^{40}\)

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\(^{40}\) Patton, 133.
Seward Hiltner, one of the "four pioneers" of the pastoral counseling movement (Hiltner, Carrol Wise, Paul Johnson, and Wayne Oates),\(^{41}\) believed that Pastoral Counseling is more than listening to a parishioner's problem and giving advice. It is a process of helping people to think through their own difficulties.\(^{42}\)

In summary, the contributing writers highlighted a similar need for self-acceptance, acceptance from God to others, a need for God to be in the healing space and under God's direction. Thurman suggested confronting the "unknown" to affirm a sense of self agency with a need to move forward out of the despair. Arthur Jones makes mention of little attempt has been given to the special needs of African Americans in the counseling setting. This is especially true for ministers and care-givers of others. The review of literatures from experts in the field of Pastoral Care and Counseling did highlight areas of the common human experiences; this writer's shared human experiences, clinical vignettes, a teacher's lesson plan which included the history and development of pastoral care and counseling. This writer strongly agrees with Wimberly that forgiveness and hope will have to a major theme not only between minister/counselor to parishioner/client but between all in this world that makes our shared community. The history and development of Pastoral care and Counseling has laid a good and strong foundation for which ministers and care-givers to build upon.

\(^{41}\) Patton, 851.

\(^{42}\) Hiltner, cover sheet.
CHAPTER IV

THE PROJECT DESIGN AND METHODOLOGY

In Georgia, new persons entering Ministry through the Board of Examiners of the A.M.E. Church are not instructed about the benefits of pastoral care and counseling, and this may have contributed to the disproportional rates of divorce, substance abuse, and mental burnout among clergy. Therefore, the purpose of this project is to enhance the present Board of Examination instructional process in Southwest Georgia by including a pastoral care and counseling component in its teaching and assessment process of new persons entering the A.M.E. ministry. The present instructional process does not include a pastoral care component. A new acceptance model of pastoral care will be used in its training process to elicit and prepare individuals for the pastoral care ministry. A teacher’s lesson plan in pastoral care and counseling will include its history, key points of an acceptance model of pastoral care, case studies in pastoral care, the counseling setting, the referral process, and a process of personal healthiness for the caretaker. Importantly, this pastoral care and counseling component will suggest a method for the clergy to adopt for themselves and to share with the parishioner an attitude of acceptance toward pastoral care.

This qualitative methodology is presented in a case study format and will include interactive field work, formal and informal interviews, and quantitative measures for data collection. Data analysis will include a search for themes and patterns from data contributed
from students. Finally, the findings will be communicated in an objective and literary narrative format.

**Interview with the Board of Examiners of Southwest Georgia**

My initial meeting with the Dean and Board of Examiners to discuss this project to enhance the curriculum and teaching methods was cordial and receptive. The Dean read over the intent and project proposal and agreed with others of the board that this would complement the ongoing efforts of better preparing persons to do ministry in the state of Georgia. A date was set for the surveys and presentation to the students. I am also a member of the Board of Examiners, so the transition, support, and implementation were without straits or impasse.

**Time**

Quantitative Survey techniques were used to conduct data drawn from a purposeful sampling of all active student members of the Southwest Georgia Conference of the Board of Examiners. This process also served as a formal interview, and it was terminated on February 26, 2003. Criteria used are listed below.

**Site and Setting**

This project was conducted at St. James A.M.E. church in Columbus, Georgia, a central meeting site for all A.M.E. Churches of the Central, Southern, and Eastern district of the Southwest Georgia Conference. This conference consists of approximately one-hundred and eight (108) churches. The region runs west central to southwest-central Georgia. It is largely an agricultural area with some manufacturing environment. The land mass of this region ranges from very rural to metropolitan. Cotton is the primary product. Columbus has
been the meeting site for approximately the last five years for the Board of Examiners. The members of the Board consisted of eleven members.

**Subject Pool**

The subject pool was comprised of thirty (30) African-American male and female students of the Southwest Georgia Board of Examiners in the African Methodist Episcopal Church in the Sixth Episcopal District. Persons varied in age, education, years in ministry, experience, and socio-economic levels.

**Sample**

The sample consisted of all twenty-seven (27) of the thirty student members of the subject pool, but seven students were absent at the time of this survey. Of these twenty-seven students, five (5) were in the Class on Admissions, six (6) were in the first year, eight (8) were in the second year of studies and applying for ordination as an itinerant deacon, four (4) were in their third year of studies, and seven (7) were in their fourth year applying for ordination as an itinerant elder. The students participated by taking the Demographic, Pre- and Post-Surveys which were included in the sample and case study format designed to look for pronounced themes and or similar patterns for data analysis.

**Instrumentation**

The Demographic, Pre- and Post-Surveys (see Appendix B, C, and D) were created by this author to collect data pertaining to the needs of a religious psychological index database format.

**Description of the Instrument**

The Impact of Pastoral Care of Persons Entering the Ministry in the A.M.E. Church
Questionnaire (Appendix B) consists of: (A) Demographics, (B) Effectiveness of the Board of Examiners NOT using a Pastoral Care instructional component, (C) A Personal Mental Evaluation with Corrective Actions.

**Description of Demographics Survey**

**Section A: Demographics**: This area of information contains the student's age, gender, marital status, number of dependent children, race, level of education, number of persons living in the home, type of community, length of time at present residence, bivocational, attempts to enter ministry, years of ministerial experience, and previous denominational histories. It contains closed-end questions focused with the intent to compile a profile of a typical student.

**Section B: Effectiveness of the Board of Examiners NOT** using a Pastoral Care instructional component. This section contains questions on the effectiveness of the Board for the student in the areas of spiritual directions, church administration, community leadership, relationships with spouse, relationships with children, relationships with self, and relationships with others. Selection fields ranged from most effective to confusing and not appropriate. The intent of these questions was to ascertain and empower the student to participate in their possible future educational directions while in the Board of Examiners process.

**Section C: A Personal Mental Evaluation with Corrective Actions**. This section asks seven questions directed to the student to assess their own mental and emotional state given a list of daily situations that may confront a minister or an average person. For example: When you find yourself in these situations what do you do?
1. Frustrated or mad, do you pray?
2. Disappointed, do you throw things?
3. Feel angry, do you hit people?
4. Feel abused, do you drink alcohol?
5. Feel neglected, do you use drugs?
6. When you feel happy, do you feel fearful?
7. When you are overjoyed, do you cry?

The selected outcomes range from most effective to not appropriate. The outcome from these questions has the potential for the participant to reflect upon his or her actions at times of emotional peaks, but also to view similar patterns of those commonly called 'caregivers' and ministers to others.

**Description of the Pre-Test Survey**

The Impact of Pastoral Care to Persons Entering the Ministry in the A.M.E. Church Questionnaire (Appendix C) consists of: (D) Effectiveness in Various Roles, (C) Counseling and various reasons a person may visit a mental health, psychological, or pastoral counselor due to mental breakdown, emotional breakdown, theological confusion, marital problems, relationship difficulties, minister-to-parishioner concerns, unrealistic expectations from others, leadership problems, church concerns, minister-to pastor-problems, minister-to-bishop problems, minister-to-employer problems, unrealistic sexual responsibilities and or expectations, crisis, role identification concerns, peer pressure and expectations, Board of Examiners concerns, and the importance of Pastoral Care and Counseling to ministers. Last is the question, Would you go to a mental health, psychologist, or pastoral counselor for
help? The purpose of this section is to measure the student’s current assessment of pastoral care before the presentation of a pastoral care instructional component. None of the students sampled had any prior knowledge of pastoral care and or counseling or of its components and benefits.

**Description of the Post-Test Survey**

The Impact of Pastoral Care to Persons Entering the Ministry in the A.M.E. Church Questionnaire (Appendix D) consists of the same questions as the Pre-Test. This fact was immediately noticed by members of the second year class, and noticeably the second-year and fourth-year class members finished quickly with their responses. Another noticeable pattern for the majority of students was the vocal acknowledgment that the pre and post tests were the same because someone wanted to measure the impact of a three-hour presentation on the history, meaning, benefits, and affects of pastoral care. They also learned about the art of pastoral care and were appreciative of times of renewal and reflections in their ensuing ministerial career. Lastly, they were better prepared to identify their needs for more specialized professional help during their ministerial careers as they maintain a well balanced mental healthiness.

**Process and Procedure**

It is also important to delineate the process flow or procedures up to this point in the project and the following areas of this project were completed:

- I have contacted the Bishop of the Sixth Episcopal District and received both a verbal and written authorization as well as a ‘face to face’ interview by the Bishop (see Appendix F).
I have met with the Southwest Georgia Board of Examiners and received permission to proceed with the project to include the pastoral care component as an instructional and training component for the regularly scheduled ministerial classes.

I have prepared a PowerPoint computer presentation for the Board and students to highlight the need and importance of pastoral care and counseling (see Appendix G).

I have prepared a teacher's instructional lesson plan or syllabus for a seventeen week pastoral care and counseling class. This included the need for pastoral care and counseling, the history of Pastoral Counseling and Care, and a suggested method of approaching self and others in an attitude and modality of acceptance for ministry. This lesson plan also identified the need for spiritual self-reflections and renewal of one's mind, body, and spirit.

And lastly, I have administered a demographic, pre- and post-questionnaire for students (see Appendix B, C, D).

After all questions were answered by students regarding the questionnaire, associates collected, collated, and transposed their survey forms into data.

I later put this data into summary sheets for presentation in this project.

There was no harm to human services contracted for this project, so therefore no possible psychological or physical harm to survey respondents resulted from this project.

Finally, I contacted Dr. Amy Hartsfield, the Interdenominational Theological Center's (I.T.C.) psychological test administrator and evaluator for possible referral benefits to the board for their utilization.
CHAPTER V

EVALUATION

The results from the survey on the Impact of Pastoral Care to Persons Entering the Ministry in the A.M.E. Church are reported in Section A: Demographics, Section B: Effectiveness on the current Board of Examiners, Section C: Personal Assessment on Mental Attitude and Corrective Actions, Section D and E: Role Effectiveness, Reasons to visit a Mental Health Counselor or Professional.

Demographic Survey Results

Demographic information contains the student’s age, gender, marital status, number of dependent children, race, level of education, number of persons living in the home, type of community, length of time at present residence, bi-vocational, attempts to enter ministry, years of ministerial experience, and previous denominational histories.

Age
As shown in Table 1, of 27 persons surveyed, none reported being 18 and under; 4 (or 15%) 19-29 years of age; 5 (or 19%) 30-39 years of age; 7 (or 26%) 40-49 years of age; 8 (or 30%) 50-59 years of age; and 3 (or 11%) 60 and older. The majority, or 60%, of the sample was between 50-59 years of age.

Sex
As shown in Table 1, of 27 persons surveyed, 10 (or 37%) were male and 17 (or 63%) were female. Therefore, the majority or typical person was female.
Race

As shown in Table 1, of 27 persons surveyed, 21 (or 78%) reported being African-American; 5 (or 19%) reported being Black; and 1 (or 4%) reported being an African. Therefore, the majority of persons surveyed were African-American.

Highest Level of Education

As shown in Table 1, of 27 persons surveyed, 4 (or 15%) reported having a 9-12 grade educational level; 2 (or 7%) reported having some college; 8 (or 30%) reported having 1-2 years of college; 13 (or 48%) reported having 3-4 years of college. The majority of these persons or 48% surveyed had 3-4 years of college. Graduate degrees, of 27 persons surveyed, none had a Master of Divinity degree; 2 (or 7%) had a Master of Arts degree; 6 (or 22%) had some type of Master degree; and none had a Ph.D. or Ed.S. The majority of persons surveyed (22%) have a graduate degree of some type.

Marital Status

As shown in Table 1, of 27 persons surveyed, 5 (or 19%) reported being single; none reported living with a partner; 20 (or 74%) reported being married; 1 (or 4%) reported being divorced; and 1 (or 4%) reported being a widow. The majority or typical person surveyed (74%) reported being married.

Number of Children

As shown in Table 1, of 27 persons surveyed, 9 (or 33%) reported having one child; 7 (or 26%) reported having two children; 7 (or 26%) reported having three children; 2 (or 7%) reported having four children; and 2 (or 7%) reported having six or more children. The majority of persons surveyed (33%) reported having one child.
Number of Persons in Home

As shown in Table 1, of 27 persons surveyed, 4 (or 15%) reported living with one person in their home; 3 (or 11%) reported living with two persons; 13 (or 48%) reported living with three persons in their home; 4 (or 15%) reported living with four; 2 (or 7%) reported living with five persons; and 1 (or 4%) reported living with six or more persons in the home. This profile demonstrated the majority or typical sample persons (48%) lives with three persons in their home.

Type of Community

As shown in Table 1, of 27 persons surveyed, 12 (or 44%) reported they live in a rural community; 4 (or 15%) reported living in a county community; 9 (or 33%) reported living in a city community; and 1 (or 4%) reported living in an inner-city community. The majority of persons (44%) reported living in a rural community.

Length of Time at Present Residence

As shown in Table 1, of 27 persons surveyed, 3 (or 11%) reported living at their present residence for less than one year; 1 (or 4%) reported living at his present residence for 1-2 years; 3 (or 11%) reported living at their present residence for 3-4 years; and 20 (or 74%) reported living at their present residence for five or more years. The majority of persons surveyed lived at their present residence for more than five years.

If you came from another denomination, what was your former?

As shown in Table 1, of 27 persons surveyed, 8 (or 30%) reported coming from a Baptist denomination; 1 (or 4%) reported coming from a Pentecostal denomination; and 18 (or 67%) reported not applicable or appropriate. The majority of persons surveyed reported not
Table 1. Demographic Survey Results

<table>
<thead>
<tr>
<th>A1. Age</th>
<th>Number of children</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 (a) 18 and under</td>
<td>9 (a) one</td>
</tr>
<tr>
<td>4 (b) 19-29</td>
<td>7 (b) two</td>
</tr>
<tr>
<td>5 (c) 30-39</td>
<td>7 (c) three</td>
</tr>
<tr>
<td>7 (d) 40-49</td>
<td>2 (d) four</td>
</tr>
<tr>
<td>8 (e) 50-59</td>
<td>0 (e) five</td>
</tr>
<tr>
<td>3 (f) 60+</td>
<td>6 (f) six+</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A2. Sex</th>
<th>Number of persons in home</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 (a) male</td>
<td>4 (a) one</td>
</tr>
<tr>
<td>17 (b) female</td>
<td>3 (b) two</td>
</tr>
<tr>
<td>13 (c) three</td>
<td></td>
</tr>
<tr>
<td>4 (d) four</td>
<td></td>
</tr>
<tr>
<td>2 (e) five</td>
<td></td>
</tr>
<tr>
<td>1 (f) six+</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A3. Race</th>
<th>Type of community</th>
</tr>
</thead>
<tbody>
<tr>
<td>21 (a) African American</td>
<td>12 (a) rural</td>
</tr>
<tr>
<td>5 (c) Black</td>
<td>4 (b) county</td>
</tr>
<tr>
<td>1 (d) African</td>
<td>9 (c) city</td>
</tr>
<tr>
<td>1 (f) Caucasian/White</td>
<td>1 (d) inner-city</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A4. Highest level of completed education</th>
<th>Length of time at present residence</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 (b) 9th - 12th grade</td>
<td>3 (a) less than one year</td>
</tr>
<tr>
<td>2 (c) some college</td>
<td>1 (b) 1-2 yrs.</td>
</tr>
<tr>
<td>8 (d) Graduate degree</td>
<td>3 (c) 3-4 yrs.</td>
</tr>
<tr>
<td>0 M. Div.</td>
<td>20 (d) 5+</td>
</tr>
<tr>
<td>2 M.A.</td>
<td>6 Ph.D or Ed.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A5. Martial Status</th>
<th>If you came from another denomination, what was your former?</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 (a) single</td>
<td>8 (a) Baptist</td>
</tr>
<tr>
<td>0 (b) live-in partner</td>
<td>(b) C.O.G.I.C</td>
</tr>
<tr>
<td>20 (c) married</td>
<td>1 (c) Pentecostal</td>
</tr>
<tr>
<td>0 (d) separated</td>
<td>4 (d) Presbyterian</td>
</tr>
<tr>
<td>1 (e) divorced</td>
<td>18 (f) Other: Buddhist, Taoist, N/A</td>
</tr>
<tr>
<td>1 (f) widowed</td>
<td></td>
</tr>
</tbody>
</table>
Pre-Test Survey Results

Section B: Effectiveness

Those persons sampled where asked to rate their current effectiveness in various roles.

Husband or Wife

As shown in Table 2, of 27 persons surveyed, 7 (or 26%) reported their effectiveness in the role as husband or wife is most effective; 11 (or 41%) reported their effectiveness in the role as husband or wife as effective; 1 (or 4%) reported their effectiveness in the role as husband or wife is somewhat effective; and 6 (or 22%) reported their effectiveness as not appropriate or applicable. The majority of those sampled reported their role as husband or wife was effective.

Father or Mother

As shown in Table 2, of 27 persons surveyed, 10 (or 37%) reported their effectiveness in the role as father or mother is most effective; 11 (or 41%) reported their effectiveness in the role as father or mother as effective; 2 (or 7%) reported their effectiveness in the role as father or mother is somewhat effective; and 2 (or 7%) reported their effectiveness as not appropriate or applicable. The majority of those sampled or 56% reported their role as father or mother was effective.

Relationship with Others

As shown in Table 2, of 27 persons surveyed, 7 (or 26%) reported their effectiveness in their role in relationships with others as most effective; 15 (or 56%) reported their effectiveness in their in relationship with others as effective; and 2 (or 7%) reported their effectiveness in their relationship with others as somewhat effective. The majority of those sampled or 56%
reported their role in relationship with others as effective.

Community Leader

As shown in Table 2, of 27 persons surveyed, 2 (or 7%) reported their effectiveness in the role as community leader as most effective; 17 (or 63%) reported their effectiveness in the role as community leader as effective; and 5 (or 19%) reported their effectiveness in the role as community leader as somewhat effective. The majority of those sampled or 63% reported their role as community leader as effective.

Spiritual Leader

As shown in Table 2, of 27 persons surveyed, 5 (or 19%) reported their effectiveness in the role as spiritual leader as most effective; 16 (or 59%) reported their effectiveness in the role as spiritual leader as effective; and 6 (or 22%) reported their effectiveness in the role as spiritual leader as somewhat effective. The majority of those sampled reported their role as spiritual leader as effective.
Minister to Lay

As shown in Table 2, of 27 persons surveyed, 5 (or 19%) reported their effectiveness in the role as minister to lay persons as most effective; 14 (or 52%) reported their effectiveness as a minister to lay persons as effective; and 4 (or 15%) reported their effectiveness in the role as minister to lay as somewhat effective. The majority of those sampled or 52% reported their role as a minister to lay persons as effective.

Christian

As shown in Table 2, of 27 persons surveyed, 10 (or 37%) reported their effectiveness in the role as a Christian as most effective; 12 (or 44%) reported their effectiveness in the role as a Christian as effective; and 1 (or 4%) reported their effectiveness in the role as a Christian as somewhat effective. The majority of those sampled or 44% reported their role as a Christian as effective.

Table 2: Pre-Test Survey Results – Effectiveness

<table>
<thead>
<tr>
<th></th>
<th>Most Effective</th>
<th>Effective</th>
<th>Somewhat Effective</th>
<th>Ineffective</th>
<th>Confusing</th>
</tr>
</thead>
<tbody>
<tr>
<td>D1. Husband/Wife</td>
<td>7</td>
<td>11</td>
<td>1</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>D2. Father/Mother</td>
<td>10</td>
<td>11</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>D3. Relationship w/others</td>
<td>7</td>
<td>15</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>D4. Community Leader</td>
<td>2</td>
<td>17</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D5. Spiritual Leader</td>
<td>5</td>
<td>16</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D6. Minister to Lay</td>
<td>5</td>
<td>14</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D7. Christian</td>
<td>10</td>
<td>12</td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Section E: Counseling:

Those sampled reported the reasons why they would visit a mental health, psychologist, or pastoral counselor.

Mental Breakdown:
As shown in Table 3, of 27 persons surveyed, 10 (or 37%) reported they would seek a professional in cases of mental breakdown and rate them as most effective; 3 (or 11%) reported they would seek a professional in cases of mental breakdown and rate them as effective; 5 (or 19%) reported they would seek a professional in cases of mental breakdown and rate them as somewhat effective; 1 (or 4%) reported they would seek a professional in cases of mental breakdown and rate them as ineffective; and 3 (or 11%) reported they would seek a professional in cases of mental breakdown and rate them as not appropriate or applicable. The majority of those sampled or 37% reported they would seek a professional in cases of mental breakdown and rate them as most effective.

Emotional Breakdown:
As shown in Table 3, of 27 persons surveyed, 10 (or 37%) reported they would seek a professional in cases of an emotional breakdown and rate them as most effective; 4 (or 15%) reported they would seek a professional in cases of an emotional breakdown and rate them as effective; 5 (or 19%) reported they would seek a professional in cases of an emotional breakdown and rate them as somewhat effective; 1 (or 4%) reported they would seek a professional in cases of an emotional breakdown and rate them as ineffective; and 3 (or 11%) reported they would seek a professional in cases of an emotional breakdown and rate them as not appropriate or applicable. The majority of those sampled, or 37%, reported they
would seek a professional in cases of an emotional breakdown and rate them as most effective.

Theological Confusion

As shown in Table 3, of 27 persons surveyed, 11 (or 41%) reported they would seek a professional in cases of being theologically confused and rate them as most effective; 4 (or 15%) reported they would seek a professional in cases of being theologically confused and rate them as effective; 6 (or 22%) reported they would seek a professional in cases of being theologically confused and rate them as somewhat effective; 1 (or 4%) reported they would seek a professional in cases of being theologically confused and rate them as ineffective; and 2 (or 7%) reported they would seek a professional in cases of being theologically confused and rate them as not appropriate or applicable. The majority of those sampled, or 41%, reported they would seek a professional in cases of being theologically confused and rate them as most effective.

Marital Problems

As shown in Table 3, of 27 persons surveyed, 5 (or 19%) reported they would seek a professional in cases of marital problems and rate them as most effective; 9 (or 33%) reported they would seek a professional in cases of marital problems and rate them as effective; 9 (or 33%) reported they would seek a professional in cases of marital problems and rate them as somewhat effective; 2 (or 7%) reported they would seek a professional in cases of marital problems and rate them as ineffective; and 3 (or 11%) reported they would seek a professional in cases of marital problems and rate them as not appropriate or applicable. The majority of those sampled, or 33%, reported they would seek a professional
in cases of marital problems and rate them as effective.

Relationship Problems

As shown in Table 3, of 27 persons surveyed, 6 (or 22%) reported they would seek a professional in cases of relationship problems and rate them as most effective; 9 (or 33%) reported they would seek a professional in cases of relationship problems and rate them as effective; 3 (or 11%) reported they would seek a professional in cases of relationship problems and rate them as somewhat effective; 2 (or 7%) reported they would seek a professional in cases of relationship problems and rate them as ineffective; and 2 (or 7%) reported they would seek a professional in cases of relationship problems and rate them as not appropriate or applicable. The majority of those sampled, or 33%, reported they would seek a professional in cases of relationship problems and rate them as effective.

Minister to Parishioner

As shown in Table 3, of 27 persons surveyed, 4 (or 15%) reported they would seek a professional in cases of minister-to-parishioner concerns and rate them as most effective; 8 (or 30%) reported they would seek a professional in cases of minister-to-parishioner concerns and rate them as effective; 4 (or 15%) reported they would seek a professional in cases of minister-to-parishioner concerns and rate them as somewhat effective; 3 (or 11%) reported they would seek a professional in cases of minister-to-parishioner concerns and rate them as ineffective; and 2 (or 7%) reported they would seek a professional in cases of minister-to-parishioner concerns and rate them as not appropriate or applicable. The majority of those sampled, or 30%, reported they would seek a professional in cases of minister to parishioner concerns and rate them as effective.
Expectations from Others

As shown in Table 3, of 27 persons surveyed, 3 (or 11%) reported they would seek a professional in cases of unrealistic expectations from others and rate them as most effective; 8 (or 30%) reported they would seek a professional in cases unrealistic expectations from others and rate them as effective; 5 (or 19%) reported they would seek a professional in cases of unrealistic expectations from others and rate them as somewhat effective; 1 (or 4%) reported he would seek a professional in cases of unrealistic expectations from others and rate them as ineffective; and 3 (or 11%) reported they would seek a professional in cases of unrealistic expectations from others and rate them as not appropriate or applicable. The majority of those sampled, or 30%, reported they would seek a professional in cases of unrealistic expectations from others and rate them as effective.

Leadership Problems

As shown in Table 3, of 27 persons surveyed, 6 (or 22%) reported they would seek a professional in cases of leadership problems and rate them as most effective; 8 (or 30%) reported they would seek a professional in cases of leadership problems and rate them as effective; 3 (or 11%) reported they would seek a professional in cases of leadership problems and rate them as somewhat effective; 1 (or 4%) reported she would seek a professional in cases of leadership problems and rate them as ineffective; and 1 (or 4%) reported he would seek a professional in cases of leadership problems and rate them as not appropriate or applicable. The majority of those sampled, or 30%, reported they would seek a professional in cases of leadership problems and rate them as effective.
Church Concerns

As shown in Table 3, of 27 persons surveyed, 10 (or 37%) reported they would seek a professional in cases of church concerns and rate them as most effective; 8 (or 30%) reported they would seek a professional in cases of church concerns and rate them as effective; 1 (or 4%) reported they would seek a professional in cases of church concerns and rate them as somewhat effective; 1 (or 4%) reported she would seek a professional in cases of church concerns and rate them as ineffective; and 1 (or 4%) reported he would seek a professional in cases of church concerns and rate them as not appropriate or applicable. The majority of those sampled, or 37%, reported they would seek a professional in cases of church concerns and rate them as most effective.

Minister-to-Pastor Concerns

As shown in Table 3, of 27 persons surveyed, 9 (or 33%) reported they would seek a professional in cases of minister-to-pastor concerns and rate them as most effective; 8 (or 30%) reported they would seek a professional in cases of minister-to-pastor concerns and rate them as effective; 3 (or 11%) reported they would seek a professional in cases of minister-to-pastor concerns and rate them as somewhat effective; 1 (or 4%) reported they would seek a professional in cases of minister-to-pastor concerns and rate them as ineffective; and 2 (or 7%) reported they would seek a professional in cases of minister-to-pastor concerns and rate them as not appropriate or applicable. The majority of those sampled, or 33%, reported they would seek a professional in cases of minister to pastor concerns and rate them as most effective.
Minister-to-Bishop Concerns

As shown in Table 3, of 27 persons surveyed, 7 (or 26%) reported they would seek a professional in cases of minister-to-Bishop concerns and rate them as most effective; 9 (or 33%) reported they would seek a professional in cases of minister-to-Bishop concerns and rate them as effective; 4 (or 15%) reported they would seek a professional in cases of minister-to-Bishop concerns and rate them as somewhat effective; 1 (or 4%) reported he would seek a professional in cases of minister-to-Bishop concerns and rate them as ineffective; and 2 (or 7%) reported they would seek a professional in cases of minister-to-Bishop concerns and rate them as not appropriate or applicable. The majority of those sampled, or 33%, reported they would seek a professional in cases of minister-to-Bishop concerns and rate them as effective.

Minister-to-Employer Concerns

As shown in Table 3, of 27 persons surveyed, 5 (or 19%) reported they would seek a professional in cases of minister-to-employer concerns and rate them as most effective; 9 (or 33%) reported they would seek a professional in cases of minister-to-employer concerns and rate them as effective; 5 (or 19%) reported they would seek a professional in cases of minister-to-employer concerns and rate them as somewhat effective; 5 (or 19%) reported they would seek a professional in cases of minister-to-employer concerns and rate them as ineffective; and 2 (or 7%) reported they would seek a professional in cases of minister-to-employer concerns and rate them as not appropriate or applicable. The majority of those sampled, or 33%, reported they would seek a professional in cases of minister-to-employer concerns and rate them as effective.
**Sexual Responsibilities and Expectations**

As shown in Table 3, of 27 persons surveyed, 6 (or 22%) reported they would seek a professional in cases of sexual responsibilities and expectations from others and rate them as most effective; 8 (or 30%) reported they would seek a professional in cases of sexual responsibilities and expectations from others and rate them as effective; 2 (or 7%) reported they would seek a professional in cases of sexual responsibilities and expectations from others and rate them as somewhat effective; 2 (or 7%) reported they would seek a professional in cases of sexual responsibilities and expectations from others and rate them as ineffective; and 2 (or 7%) reported they would seek a professional in cases of sexual responsibilities and expectations from others and rate them as not appropriate or applicable. The majority of those sampled, or 30%, reported they would seek a professional in cases of sexual responsibilities and expectations from others and rate them as effective.

**Crisis**

As shown in Table 3, of 27 persons surveyed, 6 (or 22%) reported they would seek a professional in times of a crisis and rate them as most effective; 4 (or 15%) reported they would seek a professional in times of a crisis and rate them as effective; 6 (or 22%) reported they would seek a professional in times of a crisis and rate them as somewhat effective; 1 (or 4%) reported he would seek a professional in times of a crisis and rate them as ineffective; and 2 (or 7%) reported they would seek a professional in times of a crisis and rate them as not appropriate or applicable. The majority of those sampled, or 22%, reported they would seek a professional in times of a crisis and rate them as most effective and somewhat effective.
Role Identification Concerns

As shown in Table 3, of 27 persons surveyed, 1 (or 4%) reported she would seek a professional in cases of role identification concerns and rate them as most effective; 6 (or 22%) reported they would seek a professional in cases of role identification concerns and rate them as effective; 7 (or 26%) reported they would seek a professional in cases of role identification concerns and rate them as somewhat effective; 1 (or 4%) reported he would seek a professional in cases role identification concerns and rate them as ineffective; and 3 (or 11%) reported they would seek a professional in cases role identification concerns and rate them as not appropriate or applicable. The majority of those sampled, or 26%, reported they would seek a professional in cases of role identification concerns and rate them as somewhat effective.

Peer Pressure and Expectations

As shown in Table 3, of 27 persons surveyed, 2 (or 7%) reported they would seek a professional in cases of peer pressure and expectations of others and rate them as most effective; 6 (or 22%) reported they would seek a professional in cases of peer pressure and expectations of others and rate them as effective; 7 (or 26%) reported they would seek a professional in cases of peer pressure and expectations of others and rate them as somewhat effective; 2 (or 4%) reported they would seek a professional in cases of peer pressure and expectations of others and rate them as ineffective; and 1 (or 4%) reported he would seek a professional in cases of peer pressure and expectations of others and rate them as not appropriate or applicable. The majority of those sampled, or 26%, reported they would seek a professional in cases of peer pressure and expectations of others and rate them as somewhat effective.
effective.

**Board of Examiners Concerns**

As shown in Table 3, of 27 persons surveyed, 3 (or 11%) reported they would seek a professional in cases of concerns about the Board of Examiners and rate them as most effective; 7 (or 26%) reported they would seek a professional in cases of concerns about the Board of Examiners and rate them as effective; 5 (or 19%) reported they would seek a professional in cases of concerns about the Board of Examiners and rate them as somewhat effective; 3 (or 11%) reported they would seek a professional in cases of concerns about the Board of Examiners and rate them as ineffective; and 2 (or 4%) reported they would seek a professional in cases of concerns about the Board of Examiners and rate them as not appropriate or applicable. The majority of those sampled, or 26%, reported they would seek a professional in cases of concerns about the Board of Examiners and rate them as effective.

**The Importance of Pastoral Care and Counseling**

As shown in Table 3, of 27 persons surveyed, 7 (or 26%) reported they would seek a professional in cases of determining the importance of pastoral care and counseling and rate them as most effective; 4 (or 15%) reported they would seek a professional in cases of determining the importance of pastoral care and counseling and rate them as effective; 7 (or 26%) reported they would seek a professional in cases of determining the importance of pastoral care and counseling and rate them as somewhat effective; 1 (or 4%) reported they would seek a professional in cases of determining the importance of pastoral care and counseling and rate them as ineffective; and 2 (or 7%) reported they would seek a professional in cases of determining the importance of pastoral care and counseling and rate
them as not appropriate or applicable. The majority of those sampled or, 26%, reported they would seek a professional in cases of determining the importance of pastoral care and counseling and rate them as most effective and somewhat effective. Overall, in the Pre-Test to students concerning reported times or the reasons why they would visit a mental health, psychologist, or pastoral counselor, the majority, or 41%, reported they would visit a professional if they were theologically confused.

Finally in the Pre-Test, the students were sampled with the question, would they go to a mental health, psychologist, or pastoral counselor for help. As shown in Table 3, of 27 persons surveyed, 10 (or 37%) reported (YES) they would seek such a person for help; and 3 (or 11%) reported (NO) they would not seek such a person for help. Yet, 14 or (52%) reported no answer.
### Table 3: Pre-Test Survey Result – Counseling

<table>
<thead>
<tr>
<th></th>
<th>Most Effective</th>
<th>Effective</th>
<th>Somewhat Effective</th>
<th>Ineffective</th>
<th>Not Applicable</th>
</tr>
</thead>
<tbody>
<tr>
<td>E1. Mental breakdown</td>
<td>10</td>
<td>3</td>
<td>5</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>E2. Emotional breakdown</td>
<td>10</td>
<td>4</td>
<td>5</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>E3. Theological confusion</td>
<td>11</td>
<td>4</td>
<td>6</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>E4. Martial problems</td>
<td>5</td>
<td>9</td>
<td>9</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>E5. Relationship problems</td>
<td>6</td>
<td>9</td>
<td>3</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>E6. Minister to Parishioner concerns</td>
<td>4</td>
<td>8</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>E7. Expectations from others</td>
<td>3</td>
<td>8</td>
<td>5</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>E8. Leadership problems</td>
<td>6</td>
<td>8</td>
<td>3</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>E9. Church concerns</td>
<td>10</td>
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<tr>
<td>E10. Minister to Pastor concerns</td>
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<td>2</td>
</tr>
<tr>
<td>E11. Minister to Bishop concerns</td>
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<tr>
<td>E12. Minister to Employer concerns</td>
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<td>E13. Sexual responsibilities/expectations</td>
<td>6</td>
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<td>2</td>
<td>2</td>
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<tr>
<td>E14. Crisis</td>
<td>6</td>
<td>4</td>
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<td>2</td>
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<td>E15. Role identification concerns</td>
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<td>7</td>
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<td>3</td>
</tr>
<tr>
<td>E16. Peer Pressure/expectations</td>
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<td>7</td>
<td>2</td>
<td>1</td>
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<tr>
<td>E17. Board of Examiners concerns</td>
<td>3</td>
<td>7</td>
<td>5</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>E18. The importance of Pastoral Care and Counseling</td>
<td>7</td>
<td>4</td>
<td>7</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

Would you go to a mental health/psychologist/pastoral counselor for help?

10 Yes  3 No  14 No Answer
After the Pre-Test, I instructed all four classes as to the history and benefits of Pastoral Care and Counseling. I defined terms and used vignettes as examples of effective versus non-effective pastoral care. After a four-hour presentation on the history of Pastoral Care and Counseling, its impact and benefits, several examples of using an attitude of acceptance in counseling and ministry, and allowing an opportunity of sharing their examples of non-acceptance in their ministerial and personal life, a Post-Test was administered. The benefit of having the same test allowed each student to be familiar with the questions as each one reflected upon earlier answers with new learned insights concerning Pastoral Care and Counseling.

Post-Test Survey Results

Section B: Effectiveness

Those persons sampled were asked to rate their current effectiveness in various roles after an overview of pastoral care and counseling.

Husband or Wife

As shown in Table 4, of 27 persons surveyed, 12 (or 44%) reported their effectiveness in the role as husband or wife is most effective; 6 (or 22%) reported their effectiveness in the role as husband or wife as effective; and 5 (or 19%) reported their effectiveness as not appropriate or applicable. The majority of those sampled, or 44%, reported their role as husband or wife was most effective.

Father or Mother

As shown in Table 4, of 27 persons surveyed, 12 (or 44%) reported their effectiveness in the role as father or mother is most effective; 8 (or 30%) reported their effectiveness in the role
as father or mother as effective; and 1 (or 4%) reported their effectiveness as not appropriate or applicable. The majority of those sampled, or 44%, reported their role as father or mother was most effective.

**Relationship with Others**

As shown in Table 4, of 27 persons surveyed, 6 (or 22%) reported their effectiveness in their role in relationships with others as most effective; 13 (or 48%) reported their effectiveness in their in relationship with others as effective; and 3 (or 11%) reported their effectiveness in their relationship with others as somewhat effective. The majority of those sampled, or 48%, reported their role in relationship with others as effective.

**Community Leader**

As shown in Table 4, of 27 persons surveyed, 2 (or 7%) reported their effectiveness in the role as community leader as most effective; 13 (or 48%) reported their effectiveness in the role as community leader as effective; and 5 (or 19%) reported their effectiveness in the role as community leader as somewhat effective. The majority of those sampled, or 48%, reported their role as community leader as effective.

**Spiritual Leader**

As shown in Table 4, of 27 persons surveyed, 8 (or 30%) reported their effectiveness in the role as spiritual leader as most effective; 13 (or 48%) reported their effectiveness in the role as spiritual leader as effective; and 1 (or 4%) reported their effectiveness in the role as spiritual leader as somewhat effective. The majority of those sampled, or 48%, reported their role as spiritual leader as effective.
Minister-to-Lay

As shown in Table 4, of 27 persons surveyed, 7 (or 26%) reported their effectiveness in the role as minister-to-lay persons as most effective; 13 (or 44%) reported their effectiveness as a minister-to-lay persons as effective; 2 (or 7%) reported their effectiveness in the role as minister-to-lay as somewhat effective; and 1 (or 4%) reported their effectiveness in the role as minister-to-lay as not appropriate or applicable. The majority of those sampled, or 44%, reported their role as a minister-to-lay persons as effective.

Christian

As shown in Table 4, of 27 persons surveyed, 13 (or 48%) reported their effectiveness in the role as a Christian as most effective; 8 (or 30%) reported their effectiveness in the role as a Christian as effective; and 1 (or 4%) reported their effectiveness in the role as a Christian as somewhat effective. The majority of those sampled, or 48%, reported their role as a Christian as most effective.

Table 4: Post-Test Survey Results – Effectiveness

<table>
<thead>
<tr>
<th></th>
<th>Most Effective</th>
<th>Effective</th>
<th>Somewhat Effective</th>
<th>Ineffective</th>
<th>Confusing or N/A</th>
</tr>
</thead>
<tbody>
<tr>
<td>D1. Husband/Wife</td>
<td>12</td>
<td>6</td>
<td></td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>D2. Father/Mother</td>
<td>12</td>
<td>8</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>D3. Relationship w/others</td>
<td>6</td>
<td>13</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D4. Community Leader</td>
<td>2</td>
<td>13</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D5. Spiritual Leader</td>
<td>8</td>
<td>13</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D6. Minister to Lay</td>
<td>7</td>
<td>13</td>
<td>2</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>D7. Christian</td>
<td>13</td>
<td>8</td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Section E: Counseling

Those sampled reported the reasons why they would visit a mental health, psychologist, or pastoral counselor.

Mental Breakdown

As shown in Table 5, of 27 persons surveyed, 15 (or 56%) reported they would seek a professional in cases of mental breakdown and rate them as most effective; 4 (or 15%) reported they would seek a professional in cases of mental breakdown and rate them as effective; 1 (or 4%) reported she would seek a professional in cases of mental breakdown and rate them as somewhat effective. The majority of those sampled, or 56%, reported they would seek a professional in cases of mental breakdown and rate them as most effective.

Emotional Breakdown

As shown in Table 5, of 27 persons surveyed, 11 (or 41%) reported they would seek a professional in cases of an emotional breakdown and rate them as most effective; 3 (or 11%) reported they would seek a professional in cases of an emotional breakdown and rate them as effective; 5 (or 19%) reported they would seek a professional in cases of an emotional breakdown and rate them as somewhat effective. The majority of those sampled, or 41%, reported they would seek a professional in cases of an emotional breakdown and rate them as most effective.

Theological Confusion

As shown in Table 5, of 27 persons surveyed, 7 (or 26%) reported they would seek a professional in cases of being theologically confused and rate them as most effective; 8 (or 30%) reported they would seek a professional in cases of being theologically confused and
rate them as effective; 4 (or 15%) reported they would seek a professional in cases of being theologically confused and rate them as somewhat effective. The majority of those sampled, or 30%, reported they would seek a professional in cases of being theologically confused and rate them as effective.

Marital Problems
As shown in Table 5, of 27 persons surveyed, 6 (or 22%) reported they would seek a professional in cases of marital problems and rate them as most effective; 6 (or 22%) reported they would seek a professional in cases of marital problems and rate them as effective; 6 (or 22%) reported they would seek a professional in cases of marital problems and rate them as somewhat effective; and 3 (or 11%) reported they would seek a professional in cases of marital problems and rate them as not appropriate or applicable. The majority of those sampled, or 22%, reported they would seek a professional in cases of marital problems and rate them as most effective.

Relationship Problems
As shown in Table 5, of 27 persons surveyed, 6 (or 22%) reported they would seek a professional in cases of relationship problems and rate them as most effective; 5 (or 19%) reported they would seek a professional in cases of relationship problems and rate them as effective; 8 (or 30%) reported they would seek a professional in cases of relationship problems and rate them as somewhat effective; and 1 (or 4%) reported he would seek a professional in cases of relationship problems and rate them as not appropriate or applicable. The majority of those sampled, or 30%, reported they would seek a professional in cases of relationship problems and rate them as somewhat effective.
Minister-to-Parishioner

As shown in Table 5, of 27 persons surveyed, 9 (or 33%) reported they would seek a professional in cases of minister-to-parishioner concerns and rate them as most effective; 5 (or 19%) reported they would seek a professional in cases of minister-to-parishioner concerns and rate them as effective; 5 (or 19%) reported they would seek a professional in cases of minister-to-parishioner concerns and rate them as somewhat effective; and 1 (or 4%) reported she would seek a professional in cases of minister-to-parishioner concerns and rate them as ineffective. The majority of those sampled, or 33%, reported they would seek a professional in cases of minister to parishioner concerns and rate them as most effective.

Expectations from Others

As shown in Table 5, of 27 persons surveyed, 2 (or 7%) reported they would seek a professional in cases of unrealistic expectations from others and rate them as most effective; 14 (or 52%) reported they would seek a professional in cases unrealistic expectations from others and rate them as effective; 3 (or 11%) reported they would seek a professional in cases of unrealistic expectations from others and rate them as somewhat effective; and 1 (or 4%) reported they would seek a professional in cases of unrealistic expectations from others and rate them as not appropriate or applicable. The majority of those sampled, or 52%, reported they would seek a professional in cases of unrealistic expectations from others and rate them as effective.

Leadership Problems

As shown in Table 5, of 27 persons surveyed, 7 (or 26%) reported they would seek a professional in cases of leadership problems and rate them as most effective; 10 (or 37%)
reported they would seek a professional in cases of leadership problems and rate them as effective; and 5 (or 19%) reported they would seek a professional in cases of leadership problems and rate them as somewhat effective. The majority of those sampled, or 37%, reported they would seek a professional in cases of leadership problems and rate them as effective.

**Church Concerns**

As shown in Table 5, of 27 persons surveyed, 9 (or 33%) reported they would seek a professional in cases of church concerns and rate them as most effective; 10 (or 37%) reported they would seek a professional in cases of church concerns and rate them as effective; and 4 (or 15%) reported they would seek a professional in cases of church concerns and rate them as somewhat effective. The majority of those sampled, or 37%, reported they would seek a professional in cases of church concerns and rate them as effective.

**Minister-to-Pastor Concerns**

As shown in Table 5, of 27 persons surveyed, 8 (or 30%) reported they would seek a professional in cases of minister-to-pastor concerns and rate them as most effective; 8 (or 30%) reported they would seek a professional in cases of minister-to-pastor concerns and rate them as effective; and 6 (or 22%) reported they would seek a professional in cases of minister-to-pastor concerns and rate them as somewhat effective. The majority of those sampled, or 33%, reported they would seek a professional in cases of minister-to-pastor concerns and rate them as most effective.

**Minister-to-Bishop Concerns**

As shown in Table 5, of 27 persons surveyed, 8 (or 30%) reported they would seek a
professional in cases of minister-to-Bishop concerns and rate them as most effective; 5 (or 19%) reported they would seek a professional in cases of minister-to-Bishop concerns and rate them as effective; and 6 (or 22%) reported they would seek a professional in cases of minister-to-Bishop concerns and rate them as somewhat effective. The majority of those sampled, or 30%, reported they would seek a professional in cases of minister-to-Bishop concerns and rate them as most effective.

Minister-to-Employer Concerns

As shown in Table 5, of 27 persons surveyed, 5 (or 19%) reported they would seek a professional in cases of minister-to-employer concerns and rate them as most effective; 5 (or 19%) reported they would seek a professional in cases of minister-to-employer concerns and rate them as effective; and 8 (or 30%) reported they would seek a professional in cases of minister-to-employer concerns and rate them as somewhat effective. The majority of those sampled, or 30%, reported they would seek a professional in cases of minister-to-employer concerns and rate them as somewhat effective.

Sexual Responsibilities and Expectations

As shown in Table 5, of 27 persons surveyed, 2 (or 7%) reported they would seek a professional in cases of sexual responsibilities and expectations from others and rate them as most effective; 8 (or 30%) reported they would seek a professional in cases of sexual responsibilities and expectations from others and rate them as effective; 8 (or 30%) reported they would seek a professional in cases of sexual responsibilities and expectations from others and rate them as somewhat effective; 1 (or 4%) reported she would seek a professional in cases of minister to pastor concerns and rate them as ineffective; and 2 (or 7%) reported
they would seek a professional in cases of sexual responsibilities and expectations from others and rate them as not appropriate or applicable. The majority of those sampled, or 30%, reported they would seek a professional in cases of sexual responsibilities and expectations from others rate them as effective and somewhat effective.

Crisis

As shown in Table 5, of 27 persons surveyed, 15 (or 56%) reported they would seek a professional in times of a crisis and rate them as most effective; 5 (or 19%) reported they would seek a professional in times of a crisis and rate them as effective; and 1 (or 4%) reported he would seek a professional in times of a crisis and rate them as somewhat effective. The majority of those sampled, or 56%, reported they would seek a professional in times of a crisis and rate them as most effective.

Role Identification Concerns

As shown in Table 5, of 27 persons surveyed, 6 (or 22%) reported they would seek a professional in cases of role identification concerns and rate them as most effective; 10 (or 41%) reported they would seek a professional in cases of role identification concerns and rate them as effective; 2 (or 7%) reported they would seek a professional in cases of role identification concerns and rate them as somewhat effective; and 2 (or 7%) reported they would seek a professional in cases role identification concerns and rate them as not appropriate or applicable. The majority of those sampled, or 22%, reported they would seek a professional in cases of role identification concerns and rate them as somewhat most effective.
Peer Pressure and Expectations:

As shown in Table 5, of 27 persons surveyed, 6 (or 22%) reported they would seek a professional in cases of peer pressure and expectations of others and rate them as most effective; 13 (or 48%) reported they would seek a professional in cases of peer pressure and expectations of others and rate them as effective; 6 (or 22%) reported they would seek a professional in cases of peer pressure and expectations of others and rate them as somewhat effective; and 1 (or 4%) reported he would seek a professional in cases of peer pressure and expectations of others and rate them as not appropriate or applicable. The majority of those sampled, or 48%, reported they would seek a professional in cases of peer pressure and expectations of others and rate them as effective.

Board of Examiners Concerns

As shown in Table 5, of 27 persons surveyed, 9 (or 33%) reported they would seek a professional in cases of concerns about the Board of Examiners and rate them as most effective; 8 (or 30%) reported they would seek a professional in cases of concerns about the Board of Examiners and rate them as effective; and 4 (or 15%) reported they would seek a professional in cases of concerns about the Board of Examiners and rate them as somewhat effective. The majority of those sampled, or 33%, reported they would seek a professional in cases of concerns about the Board of Examiners and rate them as most effective.

Importance of Pastoral Care and Counseling

As shown in Table 5, of 27 persons surveyed, 15 (or 56%) reported they would seek a professional in cases of determining the importance of pastoral care and counseling and rate them as most effective; 10 (or 37%) reported they would seek a professional in cases of
determining the importance of pastoral care and counseling and rate them as effective; and 5 (or 19%) reported they would seek a professional in cases of determining the importance of pastoral care and counseling and rate them as somewhat effective. The majority of those sampled, or 56%, reported they would seek a professional in cases of determining the importance of pastoral care and counseling and rate them as most effective.

Overall, in the Post-Test to students concerning reported times or the reasons why they would visit a mental health, psychologist, or pastoral counselor, the majority, or 56%, reported they would visit a professional if they were involved in a mental breakdown, in a crisis situation.

Finally, in the Post-Test, the students were sampled with the question would they go to a mental health, psychologist, or pastoral counselor for help. As shown in Table 5, of 27 persons surveyed, 17 (or 63%) reported (YES) they would seek such a person for help; and 1 (or 4%) reported (NO) he would not seek such a person for help. Yet only 5, or (19%), did not report any answer.
### Table 5: Post-Test Survey Result – Counseling

<table>
<thead>
<tr>
<th></th>
<th>Most Effective</th>
<th>Effective</th>
<th>Somewhat Effective</th>
<th>Ineffective</th>
<th>Not Applicable</th>
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<td>15</td>
<td>4</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>E2. Emotional breakdown</td>
<td>11</td>
<td>3</td>
<td>5</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>E3. Theological confusion</td>
<td>7</td>
<td>8</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>E4. Martial problems</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>E5. Relationship problems</td>
<td>6</td>
<td>5</td>
<td>8</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>E6. Minister to Parishioner concerns</td>
<td>9</td>
<td>5</td>
<td>5</td>
<td>1</td>
<td>0</td>
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<tr>
<td>E7. Expectations from others</td>
<td>2</td>
<td>14</td>
<td>3</td>
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<tr>
<td>E8. Leadership problems</td>
<td>7</td>
<td>10</td>
<td>5</td>
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<td>0</td>
</tr>
<tr>
<td>E9. Church concerns</td>
<td>9</td>
<td>10</td>
<td>4</td>
<td>0</td>
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</tr>
<tr>
<td>E10. Minister to Pastor concerns</td>
<td>8</td>
<td>8</td>
<td>6</td>
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</tr>
<tr>
<td>E11. Minister to Bishop concerns</td>
<td>8</td>
<td>5</td>
<td>6</td>
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</tr>
<tr>
<td>E12. Minister to Employer concerns</td>
<td>5</td>
<td>5</td>
<td>8</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>E13. Sexual responsibilities/expectations</td>
<td>2</td>
<td>8</td>
<td>8</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>E14. Crisis</td>
<td>15</td>
<td>5</td>
<td>1</td>
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<tr>
<td>E15. Role identification concerns</td>
<td>6</td>
<td>10</td>
<td>2</td>
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<tr>
<td>E16. Peer Pressure/expectations</td>
<td>6</td>
<td>13</td>
<td>6</td>
<td>0</td>
<td>1</td>
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<tr>
<td>E17. Board of Examiners concerns</td>
<td>9</td>
<td>8</td>
<td>4</td>
<td>0</td>
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<tr>
<td>E18. The importance of Pastoral Care and Counseling</td>
<td>15</td>
<td>10</td>
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</table>

Would you go to a mental health/psychologist/pastoral counselor for help?

17 Yes 1 No 5 No Answer
These results were similar to my own discovery about the need for help from a professional and the need for an attitude of acceptance from that mental health or pastoral counselor.
CHAPTER IV

DISCUSSION

The purpose of this project was to enhance the present Board of Examination instructional process in Southwest Georgia to include a pastoral care and counseling component to its teaching and assessment process of new persons entering the A.M.E. ministry. The present instructional process does not include a pastoral care component. A new model that teaches the acceptance of pastoral care should be used in the training process to elicit and prepare individuals for the pastoral care ministry. The problem in our society is that new persons entering Ministry through the Board of Examiners of the A.M.E. Church are not instructed about the benefits of pastoral care and counseling, which may have contributed to the disproportionate rates of divorce, substance abuse, and mental burnout among present clergy of today.

Several examples, illustrations, and surveyed writers were used to frame the ministry issue or problem in Chapters II and III. The ministry setting, the structure of the A.M.E. Church, the composition of the Board of Examiners, my motivation for research and theology, and all historical personal histories framed the need for an attitude of care-giving clergy and counselors. My personal human experiences were no different than the experiences of others who may not be of an African-American persuasion. Hence, there is a particular need for persons of color to reflect and offer to others an attitude of acceptance
not based on ethnicity, gender, religious beliefs, or age. The following section presents
discussion in each of the areas surveyed. The three areas surveyed were clergy effectiveness,
clergy counseling, and the question of visiting or not visiting a mental health, psychologist
or pastoral counselor for help.

Section A: Demographics

This survey indicated that the majority, or 60%, of the sample was between 50-59
years of age. At least 48%, a majority, of new clergy persons also reported having 3 to 4
years of college. Further, of 27 persons reporting continued graduate work (indicated in the
area of Graduate degrees), none had a master of Divinity Degree; 2 (or 7%) had a Master of
Arts degree; 6 (or 22%) had some type of Masters degree; and none had a Ph.D. or Ed.S.
This survey also indicates that 63% of the 27 persons surveyed were female and African
American. Further, study of the data indicates that the majority or typical person surveyed
(74%) reported being married, and the majority of persons surveyed (33%) reported having
one child. This profile also demonstrated that the majority or typical sample person (48%)
lives with three persons at home with 44% reporting living in a rural community. Lastly,
stability was shown with 20 (or 74%) reporting living at their present residence for five or
more years. Overall, the demographic survey indicated the typical incoming student is in the
mid-years of age, with some college, married with one or more child(ren), lives in a rural
community, and is stable, living in the same community for more than five years. It is
surprising to see women accepting their ministerial call in such vast numbers.

Section B: Effectiveness

Those sampled were asked to rate their current effectiveness in various roles after an
overview of pastoral care and counseling. The majority of those sampled, or 44%, reported their role as husband or wife, mother or father, and friend to others was most effective.

It was somewhat unique to find clergy rating themselves as effective community leaders as tabulated by 48% reported their role as community leader, spiritual leader, and minister to lay persons as effective. This represents that varying roles the clergy are called and delegated to offer to others. It also indicates the variety of misunderstanding about clergy and unrealistic expectations from others. Most sampled persons, or 48%, reported their role as a Christian as most effective.

Those sampled were also asked the reasons why they would visit a mental health counselor, psychologist, or pastoral counselor. The data may not be surprising, but the majority of those sampled, or 56%, reported they would seek a professional in cases of mental or emotional breakdown, relationship problems, minister-to-parishioner concerns, unrealistic expectations from others, leadership problems, church concerns, minister-to-pastor and pastor-to-Bishop concerns, minister-to-employer concerns, and lastly, cases of determining the importance of pastoral care and counseling, and rate them as most effective. Overall and importantly the majority, or 56%, reported they would visit a professional if they were involved in a mental breakdown, in a crisis situation. In summary, the response data from those surveyed indicated an increase of appreciation in their need for more pastoral care and counseling training. These persons were excited with the upcoming possibilities of more training in the art of pastoral care. In retrospect, I find the results interesting because this typical new person for ministry fit sociologically the area in which they live. In that, the majority of persons or typical person entering the ministry could most likely be their second
or third career based on the average age of 50 to 59 years, female, some college, married with one child, has at least three or more persons living in their household, has lived in the rural community for more than 5 years, and they have transferred from a Baptist faith tradition. I further find that after the Post-Test results that the average person would seek a pastoral counselor or mental health specialist in situations of a crisis or mental breakdown. Yet most like my initial encounter, the typical or majority of those surveyed would not seek a specialist in situations of marriage based on the 22% response rate compared to 56% of those seeking help in cases of mental breakdown or burnouts. Ultimately because the roles of clergy are multiphasic, the second largest response at 52% indicates that the average person surveyed believe there is a high level coming from the expectation of others and this person would seek a counselor.

So therefore, many of the common human experiences, my shared experiences, the clinical vignettes, and the survey of literature strongly suggest that the typical African American clergy person in the Southwest Georgia area demonstrates a need for Pastoral Care to be included in the process of training new persons entering the A.M.E. ministry with an attitude and modality of acceptance.
CHAPTER VII

CONCLUSIONS AND FUTURE IMPLICATIONS

The purpose of this project was to enhance the present Board of Examination instructional process in southwest Georgia and to include a pastoral care and counseling component to its teaching and assessment process for new persons entering the A.M.E. ministry because the present instructional process did not include a pastoral care teaching component in its existing process of preparing persons for ministry. If adopted, Pastoral Care and basic Pastoral Counseling techniques with a new emphasis on acceptance of pastoral care in attitude or modality. It will be used in the Board’s training process to elicit and prepare individuals for the pastoral care ministry. The teacher’s lesson plan in pastoral care and counseling does include its history and also case studies in pastoral care. Importantly, this pastoral care and counseling project does suggest a method of approaching oneself in the presence of God and parishioner in a spirit of acceptance. This method will stress the importance of a God-given approach and attitude of grace. In the framing of the ministry issue with descriptions of the A.M.E. Church, the sharing of my motivation for this project, the sharing of my personal history and shared common experiences, all have focused on the need for acceptance. The acceptance from and by God, and the acceptance of others for whom and what God has made them. The Bible reminds us that God has no respect of personhood. The Pre- and Post-Test illustrate the need for more pastoral care training in the
Board of Examiners process. The ultimate and direct effects are intended to reduce or avert the ever-increasing rate of divorce, substance abuse, and mental and emotional burnout among clergy.

Most historians will agree that since the years of the Emancipation Proclamation, as African Americans we have searched for a sense of acceptance from the majority of persons living in the United States. African-Americans continue to search for relationships involving acceptance, positive attitude, and common or shared human experiences because they provide a framework for community and especially meaningful pastoral psychotherapy to occur. My human experiences, theological and psychological surveys and opinions, and the motivation for this research project have helped me to formulate my ministry theory. Since the completion of this project, I believe even more strongly that shared common human experiences about life and God (theology) allow one to develop an awareness of God's 'acceptance' which is transformed into a an attitude of 'self-acceptance.' This 'self-acceptance' is shared in relationships with others. It is done in relationship after reconciliation with God. This mindset and posture is especially necessary when working with new persons coming into the A.M.E. ministry and other African-American clients who vitally need to feel a sense of acceptance from others. This awareness permits the pastoral counselor to foster a hope-filled environment which gives a framework for theological reflection and meaning-making for both parties involved. My theology as an African-American male, as an ordained African Methodist Episcopal Itinerant Elder, as a Pastor, as a pastoral counselor, as a husband, as a loving parent and grandparent are all filtered by the ever-changing manifestations of God. My theology is Biblically based and is influenced by
the fact that the acceptance of oneself in the eyesight of God is primary if that same person is in the business of influencing and helping others. This author further finds that African Methodism cultivates and encourages a connectedness of likeness, methods, and traditions while providing worship, fellowship, and relationships with God and others. African Methodism has cultivates my faith and produces spiritual growth within me. In a sense, my belief and theology affirm a coming together of community in a self-acceptance and an acceptance of others in my community.

Future hopes from this project may include a psychological assessment test for new persons with a unified effort to reduce rates of divorce, substance abuse, and mental and emotional burnout among our clergy. This project will be implemented in the 2004 Southwest Georgia Board of Examiners' process as a Pastoral Care and Counseling component for training of its new clergy.

Thus, I have shown that: (1) pastoral care and counseling when conducted with a modality of acceptance can aid persons to trust in an instructional and training pastoral care component when entering the AME ministry. (2) I have also shown that after teaching pastoral care and counseling to new persons entering the A.M.E. ministry, the Board of Examiners and persons did appreciate the benefits of pastoral care and counseling as shown with empirical data in the form of Pre- and Post-Surveys. The students did understand the benefits of seeking specialized professional counselors for their ongoing mental health needs during their ministerial career. (3) And lastly, the pastoral care component did highlight the needs for spiritual self-reflection and renewal. Therefore, my project did give new insights and displayed benefits to persons entering the AME ministry and to the Board of Examiners
of the Southwest Georgia Conference.

What I have done also in this project is to question, theologically and practically, whether or not pastoral counseling could be used in the Board of Examiners’ process of teaching new persons entering the ministry to avoid future complications with mental and emotional burnouts and substance abuse and to decrease the rate of divorce among clergy.

I have also given the definitions of pastoral counseling that reflect a good foundational approach basic to most pastoral counselors and lay persons for a better understanding about the project. The three issues confronting pastoral care and counseling of today, in my opinion, are these: acceptance, attitude, and the human experience. These are problematic basically because they are not universally applied to all persons who come for help and healing. I have also given traditional and contemporary definitions of pastoral theology because it provides an envelope for pastoral care and counseling to work within. If pastoral theology can be understood as activities in which persons participate with God and others with reflective faith and belief, then, pastoral counseling can be understood as a ministry of healing, sustaining, and a guiding aide to others. With these two assumptions made, one conclusion can be understood as a primary task of the pastoral counselor. The task of mental health and or of the pastoral counselor is to operate within a 'faith' assumption as well as within a 'limited' assumption construct. This means, the counselor must come prepared to actively participate in counseling within a faith position. This criterion is necessary for the counselor to be helpful in leading, guiding, and sustaining others in a healing ministry. Another conclusion or meaning from this research project is that the mental health or pastoral counselor should come into the counseling session with a personal
awareness of the importance of reconciliation with God and with others. This awareness by
the counselor provides an attitude or posture of 'acceptance' that extends to African-
American and others as an alliance of trust. Effective clergy counseling can be useful if
blocks are removed which hinder healing and growth in individuals who have been deprived
or wounded. A referral process from the generalist to the specialist will continue to be
paramount when the pastoral counselor finds long term sessions are needed.

Many questions were raised as to the task and preconditions of having and being in
psychotherapy with clients so that the therapist's attitude represents that of one who knows
about forgiveness, reconciliation, and acceptance from God. One question drawn from Pam,
Judy, Peter, and Bill's clinical experience would be that if an attitude of acceptance had been
shown by the clinician, might they have extended the work of counseling? I believe the
future of pastoral care and counseling depends on answers to such questions because a faith
position is that 'necessary' element which differentiates pastoral counselors from other
mental health clinicians.

This project can be replicated and be taken further, and I believe many more African
Americans, other minorities, and especially new persons coming into the ministry can benefit
from further developments in pastoral care and counseling. I believe very strongly that an
attitude of 'acceptance' and new insights from the human experience in pastoral counseling
are foundational in any approach in the developmental process of today's persons. The future
depends upon our ability to understand our therapeutic relationship between counselor and
parishioner. It is more than a counselor to counselee relationship because this relationship
transcends any finite relationship, because God ordains and participates in this development
and healing process.

This project has been powerful, informative, and monumental, yet at times, overwhelming for me, especially when I used critical reflections in an attempt to find more meaning and significance. The "making sense of the lived experience" is very difficult and most time consuming as I contextualized the common human experience in psychological and theological principles to obtain a new set of questions or come to some meaning-making way of understanding like a revelation or insight.

Today, everything in our society is instant. We are living in the ‘information age’ of computers and in an age when everything is ‘fixed’ or ‘disposed.’ Then these inventions are replaced with newer, bigger, and better models. So it is with our bodies, our souls, and our minds--fix them or dispose of them. Our society and culture have shaped our world-view to respond to the urgency of time. As pastoral counselors, we have a responsibility not to get caught-up in this madness, driven by time.

The Future

This research project has proven with empirical survey data that persons after being taught about the benefits and value of pastoral counseling will decidedly choose to receive help from a mental health or pastoral counselor in their times of mental breakdown, times of crisis. Further, empirical data has also shown new persons entering the A.M.E. ministry find their roles as a Christian ‘most-effectively,’ and community leader, Spiritual leader, and in roles with others as ‘effective.’ The clinical vignettes, the history of pastoral counseling, and review of literature have corroborated the fact that persons will benefit from the use of individual, family systems, long-term, and short-term approaches of counseling. Some clients
have immediate problems with symptoms that need immediate care. Others may be in greater need of second-order change and longer-term counseling and psychotherapy. The pastoral counselor must know how to refer those persons to professionals who specialize.

I believe the most important dynamic available to us may be in area of participation and control. My hunch tells me that the African American clients want to be involved in their developmental process towards wellness and God, but the process must have its central criteria in acceptance as a ‘means to an end’. This hunch supports my thesis, which suggested that the clinician should be accepting and client driven into the appropriate theoretical arena for problem seeking and problem solving. Ultimately, this means the counselor needs to be sensitive to the needs of each client’s uniqueness of personality and needs. Sometimes, the counseling process is long and at other times it is short-term. Sometimes, the process requires an individual counseling approach, and at other times it requires a family systems approach. Important to all, it requires an environment and attitude of acceptance on the part of the clinician. Rituals, however modest they may be, are helpful and safe in forming consistency, trust, and hope in the alliance between clinician and client.

I hope also for the future that we in our society could reorganize and re-assess our assumptive worldviews to allow duality of roles and openness of minds. The practicing counselor and teacher must continue to provide the attitude of acceptance and hope for change for clients because without hope there is no need to teach or provide help ministries. Parishioners should not be left in the liminality state of transition and dysfunction, but should be afforded the option of change and the sense of well being regardless of class or any other
socio-economic factor. The teacher and counselors of tomorrow should provide an environment which fosters acceptance and hope!
APPENDICES
December 14, 2002

The Rt. Reverend Frank C. Cummings, Presiding Prelate
Sixth Episcopal District of Georgia
75 Piedmont Avenue, Suite 316
Atlanta, Georgia  30303

RE: LETTER OF REQUEST TO CONDUCT RESEARCH FOR D.MIN PROJECT

Dear Bishop Cummings:

Greeting in the name and joy of Jesus! Unto us a Child is born!

I would like your permission to present and conduct research with the Board of Examiners of the Southwest District in completion of the Doctor of Ministry program at Turner Theological Seminary at the Interdenominational Theological Center. The primary purpose of my project is to enhance the present Board of Examination process, in southwest Georgia, to include a pastoral care and counseling component to its teaching and assessment process to new persons entering the A.M.E. ministry.

A new acceptance model of pastoral care will be used in its training process to elicit and prepare individuals for the pastoral care ministry. Importantly, this pastoral care and counseling component will suggest a method of approaching oneself and parishioner in a God-given acceptance attitude and modality of pastoral care. The ultimate and direct effects are intended to reduce or avert the ever-increasing rate of divorce, substance abuse, and mental and emotional burnout among clergy.

I would also like your permission to contact New York and Florida's Board of Examiners because under your leadership a Pastoral Care component has been implemented. I am faxing you this letter and I will mail the original. Thank you, in advance, for your permission to present and conduct this project and for your prayers.

May God continually bless you and the Cummings family!

Sincerely yours in Christ,

Pastor Kenneth Carlton (K.C.) Williams, Sr.
APPENDIX B

DEMOGRAPHIC SURVEY FORM

Impact of Pastoral Care on Persons Entering the Ministry in the A.M.E. Church

INSTRUCTIONS: The purpose of this study is to examine and implement change to the current process of persons entering the ministry through the Board of Examiners in the Southwest District of the African Methodist Episcopal District to include areas of Pastoral Care in its instructional and ongoing care.

Please check all questions and answer to the best available answer. This survey could take approximately fifteen (15) minutes to complete. Please remember this is part of a Doctor of Ministry project and will be used for research purposes only. Therefore, do not write your name on this survey. Thank you for your cooperation and assistance.

SECTION A: DEMOGRAPHIC INFORMATION

<table>
<thead>
<tr>
<th>Section</th>
<th>Description</th>
<th>Answers</th>
</tr>
</thead>
<tbody>
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<td></td>
</tr>
<tr>
<td>(b) 19-29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(c) 30-39</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(d) 40-49</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(e) 50-59</td>
<td></td>
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<tr>
<td>(f) 60+</td>
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<td></td>
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<td>A5. Martial Status</td>
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<td>(b) live-in partner</td>
<td>(c) married</td>
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<td>A2. Sex</td>
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<td>(b) female</td>
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<td>A3. Race</td>
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<tr>
<td>(b) Negro/Colored</td>
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<tr>
<td>(c) Black</td>
<td></td>
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<tr>
<td>(d) African</td>
<td></td>
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<tr>
<td>(e) Mixed</td>
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<td></td>
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<tr>
<td>(f) Caucasian/White</td>
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<td></td>
</tr>
<tr>
<td>A6. Number of children</td>
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<td>(c) three</td>
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<td>A4. Highest level of completed education</td>
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<td></td>
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<tr>
<td>(b) 9th - 12th grade</td>
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<td>(c) some college</td>
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<td></td>
</tr>
<tr>
<td>(d) Graduate degree</td>
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<td></td>
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<tr>
<td>A7. Number of persons in home</td>
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<td></td>
</tr>
<tr>
<td>(a) one</td>
<td>(b) two</td>
<td>(c) three</td>
</tr>
</tbody>
</table>
A8. **Type of community**
   - (a) rural
   - (b) county
   - (c) city
   - (d) inner-city

A9. **Length of time at present residence**
   - (a) less than one year
   - (b) 1-2 yrs.
   - (c) 3-4 yrs.
   - (d) 5 +

A10. **If you came from another denomination, what was your former?**
   - (a) Baptist
   - (b) C.O.G.I.C
   - (c) Pentecostal
   - (d) Presbyterian
   - (e) Catholic
   - (f) Other: Buddhist, Taoist, ______

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**SECTION B: EFFECTIVENESS**

Rate the overall effectiveness of the current Board of Examiners not using Pastoral Care:

<table>
<thead>
<tr>
<th></th>
<th>Most Effective</th>
<th>Effective</th>
<th>Somewhat Effective</th>
<th>Ineffective</th>
<th>Confusing or N/A</th>
</tr>
</thead>
<tbody>
<tr>
<td>B1. Spiritual directions</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>B2. Church Administration</td>
<td></td>
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<tr>
<td>B3. Community Leadership</td>
<td></td>
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<td>B4. Relationship w/spouse</td>
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<td>B5. Relationship w/children</td>
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<td>B6. Relationship w/self</td>
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<td>B7. Relationship w/others</td>
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<tr>
<td>When you find yourself:</td>
<td>Most Effective</td>
<td>Effective</td>
<td>Somewhat Effective</td>
<td>Ineffective</td>
<td>Confusing</td>
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<tr>
<td>C1. Frustrated or mad - You pray</td>
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<tr>
<td>C2. Disappointed - You throw things</td>
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<tr>
<td>C3. Feel angry - You hit people</td>
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<td>C4. Feel abused - You drink alcohol</td>
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<td>C5. Feel neglected - You use drugs</td>
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<td>C6. Happy - You become fearful</td>
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<tr>
<td>C7. Overjoyed - You cry</td>
<td></td>
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</tbody>
</table>
APPENDIX C

PRE-TEST SURVEY FORM

Impact of Pastoral Care on Persons Entering the Ministry in the A.M.E. Church

INSTRUCTIONS: The purpose of this study is to examine and implement change to the current process of persons entering the ministry through the Board of Examiners in the Southwest District of the African Methodist Episcopal District to include areas of Pastoral Care in its instructional and ongoing care.

Please check all questions and answer to the best available answer. This survey could take approximately fifteen (15) minutes to complete. Please remember this is part of a Doctor of Ministry project and will be used for research purposes only. Therefore, do not write your name on this survey. Thank you for your cooperation and assistance.

SECTION D: EFFECTIVENESS

Please rate your current effectiveness in the roles listed below:

<table>
<thead>
<tr>
<th></th>
<th>Most Effective</th>
<th>Effective</th>
<th>Somewhat Effective</th>
<th>Ineffective</th>
<th>Confusing or N/A</th>
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</thead>
<tbody>
<tr>
<td>D1. Husband/Wife</td>
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<tr>
<td>D2. Father/Mother</td>
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<tr>
<td>D3. Relationship w/others</td>
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<tr>
<td>D4. Community Leader</td>
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APPENDIX C (continued)

SECTION E: COUNSELING

Please indicate the reasons you would visit a mental/psychological/pastoral counselor and rate them:

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<tr>
<th>Reason</th>
<th>Most Effective</th>
<th>Effective</th>
<th>Somewhat Effective</th>
<th>Ineffective</th>
<th>Confusing or N/A</th>
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<td>E1. Mental breakdown</td>
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<td>E4. Martial problems</td>
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<td>E15. Role identification concerns</td>
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Would you go to a mental health/psychologist/pastoral counselor for help?
--- Yes  No
APPENDIX D

POST-TEST SURVEY FORM

Impact of Pastoral Care on Persons Entering the Ministry in the A.M.E. Church

INSTRUCTIONS: The purpose of this study is to examine and implement change to the current process of persons entering the ministry through the Board of Examiners in the Southwest District of the African Methodist Episcopal District to include areas of Pastoral Care in its instructional and ongoing care.

Please check all questions and answer to the best available answer. This survey could take approximately fifteen (15) minutes to complete. Please remember this is part of a Doctor of Ministry project and will be used for research purposes only. Therefore, do not write your name on this survey. Thank you for your cooperation and assistance.

SECTION D: EFFECTIVENESS

Please rate your current effectiveness in the roles listed below:

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<tr>
<th>Role</th>
<th>Most Effective</th>
<th>Effective</th>
<th>Somewhat Effective</th>
<th>Ineffective</th>
<th>Confusing or N/A</th>
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<tr>
<td>D1. Husband/Wife</td>
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<td>D3. Relationship w/others</td>
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<td>D4. Community Leader</td>
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APPENDIX D (continued)

SECTION E: COUNSELING

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<thead>
<tr>
<th>E1. Mental breakdown</th>
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Would you go to a mental health/psychologist/pastoral counselor for help?

____ Yes  ____ No
APPENDIX E

PASTORAL CARE COURSE SYLLABUS

Southwest Georgia - St. James/Columbus (2002-2003)

**Goal:** The goal of this class is for the students to learn and apply the techniques and principles of Pastoral Care as well as to successfully graduate to the next class.

<table>
<thead>
<tr>
<th>DATE</th>
<th>TIME</th>
<th>SUBJECT MATERIAL/MAJOR TOPICS &amp; REFERENCES</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>9/7/02</td>
<td>7:30 PM Orientation</td>
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<tr>
<td>2.</td>
<td>9/28/02</td>
<td>10:00 AM The Definitions and history of Pastoral Care &amp; Counseling*</td>
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<tr>
<td>3.</td>
<td>10/5/02</td>
<td>10:00 AM The Definitions and history of Pastoral Care &amp; Counseling*</td>
</tr>
<tr>
<td>4.</td>
<td>10/12/02</td>
<td>10:00 AM Acceptance: A Model and Attitude for Counseling and ministry*</td>
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<tr>
<td>5.</td>
<td>10/19/02</td>
<td>10:00 AM Acceptance: A Model and Attitude for Counseling and ministry*</td>
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<td>6.</td>
<td>11/2/02</td>
<td>10:00 AM Discussion of Case Studies and Implications for Ministry*</td>
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<td>7.</td>
<td>11/0/02</td>
<td>10:00 AM Discussion of Case Studies and Implications for Ministry*</td>
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<td>8.</td>
<td>11/30/02</td>
<td>10:00 AM The Church as a Counseling Setting for Ministry**</td>
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<tr>
<td>9.</td>
<td>12/14/02</td>
<td>10:00 AM The Church as a Counseling Setting for Ministry**</td>
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<tr>
<td>10.</td>
<td>12/21/02</td>
<td>10:00 AM The Referral Process/Know when to refer parishioners***</td>
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<tr>
<td>11.</td>
<td>1/11/03</td>
<td>10:00 AM The Referral Process/Know when to refer parishioners***</td>
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<td>12.</td>
<td>1/25/03</td>
<td>10:00 AM Personal Healthiness/The Mind****</td>
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<td>13.</td>
<td>2/1/03</td>
<td>10:00 AM Personal Healthiness/The Body****</td>
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<tr>
<td>14.</td>
<td>2/8/03</td>
<td>10:00 AM Personal Healthiness/The Spirit****</td>
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<tr>
<td>15.</td>
<td>3/1/03</td>
<td>10:00 AM Class Discussion</td>
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<tr>
<td>16.</td>
<td>3/8/03</td>
<td>10:00 AM Class Discussion</td>
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<tr>
<td>17.</td>
<td>3/15/03</td>
<td>10:00 AM Develop a Final Paper: What is Pastoral Counseling to Me (5 pgs)</td>
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**Books/Handouts/Reading Required:**

* Handouts from Ken Williams' dissertation "Pastoral Care for Clergy."
*** Handout from newly formed committee from Bishop's Office.

**Instructors:**
APPENDIX F

A TEACHER'S RESOURCE GUIDE ON
PASTORAL PSYCHOTHERAPY

Definition of Terms

PSYCHOTHERAPY: L. Wolberg's [THIS NAME NOT IN BIBL] definition of psychotherapy still remains perhaps the most complete: Psychotherapy is the treatment by psychological means of problems of an emotional nature, in which a trained person deliberately establishes a professional relationship with the patient with the object of (1) removing, modifying or retarding existing symptoms, (2) mediating disturbed patterns of behavior, and (3) promoting positive personality growth and development."43 (Psychotherapy has been used as a normative word instead of counselor because of its generality)

PASTORAL PSYCHOTHERAPY: Psychotherapy is defined by the American Psychiatric Association as "the treatment of mental and emotional disorders based primarily on verbal and nonverbal communication with the patient"; the descriptive adjective 'pastoral' denotes a formal office of leadership in the church, usually achieved by ordination or consecration.44 Or, it is the utilization of long-term, reconstructive therapeutic methods when growth is deeply and/or chronically diminished by need-depriving early life experiences or by multiple crises in adult life.45

THEOLOGY: (Boisen) The attempt, either individually or collectively, to organize and scrutinize the beliefs regarding the end and meaning of life, the spiritual forces which operate within us and the relationships which exist between their various manifestations, all in the light of the belief in a supreme reality to which men generally give the name of "God." 46

PRACTICAL THEOLOGY: (Browning, 1983) Practical theology becomes (is) a substantive theological discipline with a methodology, within which pastoral theology focuses on issues of care and thus becomes a "practical theology of care." Such practical theology is also concerned with the whole of the church's life in the world, not the functions


44 Hartung, 860-861.

45 Clinebell, Basic Types of Pastoral Care & Counseling. (Nashville, Abingdon Press, 1992), 26.

of clergy alone as was the case with the traditional pastoral theology.\textsuperscript{47}

The following may serve as a resource for teachers to broadly understand pastoral counseling and its healing applications. It is understood that "pastoral psychotherapy is the utilization of long-term, reconstructive therapeutic methods when growth is deeply and/or chronically diminished by need-depriving early life experiences or by multiple crises in adult life." Increasingly, others have gone on record to specify the benefits of faith in the healing process. Such is Daniel Goleman's article in \textit{The New York Times} (Saturday, February 4, 1995) titled "Faith and Social Activities Help to Heal." In part, he states:

Faith Heals -- at least to some extent, according to new findings on the health benefits of religious beliefs and activities. In a study of 232 elderly patients who had undergone open-heart surgery, those who were able to find strength and comfort in their religious outlook had a survival rate three times higher than those who found no balm in religious faith. Likewise, those who had the strongest participation in social groups also had a threefold survival advantage, according to the study, published in the current issue of the journal of psychosomatic medicine. "Having a strong faith and being embedded in a web of relationships like the churchgoing have definite health benefits," said Dr. Lisa Berkman, and epidemiologist at the Yale University of medicine. While the benefits of social support had been found in previous studies, this is the first to demonstrate such a strong health advantage from religious faith among seriously ill patients.\textsuperscript{48}

This article, as well as many others more recent, points out that "for years, research was unclear on whether it was the social participation in temple or church that made the healing process faster and beneficial; or if the results were attributed to one's underlying

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religious faith -- It turns out from the accumulated data to be both."\textsuperscript{49} While researchers have found a direct relationship between "faster" healing in a hospital setting and a person's faith in God, whether it be at the Temple or at the church, there remain unanswered questions for the population of people tested. Yet, one can conclude from the results of this study that persons who have had histories of "abandonment" from significant others would heal medically faster if they came into a better relationship with God. Society and its problem have not fully embraced the benefits of pastoral counselors as an art and science in the process of healing and wellness for physical, emotional, and mental sicknesses of humankind. It is all the more important, therefore, that the art and science of pastoral counseling with the intent of including God in the midst of its art in a hermeneutical approach be seen as paramount.

Hermeneutics can be defined as "the inquiry concerned with the presuppositions and rules of the interpretation of some form of human expression, usually a written text, although it could also be an artistic expression of some kind."\textsuperscript{50} What type of a Hermeneutical approach is best for this project? Larry VandeCreek in \textit{Research in Pastoral Care and Counseling} wrote one of the best interpretations of hermeneutics applicable to this study: \textit{Quantitative and Qualitative Approaches}.\textsuperscript{51}

\textsuperscript{49} Goleman, 98.

\textsuperscript{50} Van A. Harvey, \textit{A Handbook of Theological Terms} (Macmillan Publishing Company, New York, N.Y., 1964), 117.

\textsuperscript{51} Larry VandeCreek, Hilary Bender, and Merle R. Jordan, \textit{Research in Pastoral Care and Counseling: Quantitative and Qualitative Approaches} (Journal of Pastoral Care Publications, Inc., 1994), 71-130.
While the mainstream of prior research has been around other types of documents, particularly written documents, qualitative research seeks to transfer the hermeneutical principles from scriptural studies to the understanding and the interpretation of the experience of the living human document. Out of the information rich experience of the participants in qualitative research, the investigator seeks to discover the meaning and to make the interpretations that are congruent with the perceptions of the co-researchers. In numerous ways, the utilization of qualitative research methodology provides the pastoral caregiver with a natural bridge from the practice of ministry to the understanding and meaning of that ministry to persons.52

In the context of the living document of shared human experiences, one can interpret that experience in light of one’s theological and faith tradition to find meaning. VandeCreek’s qualitative research centralizes the need for interpreting the human living document to acquire meaning in one’s life. Yet more specifically, dialectical hermeneutic can also be defined by many to mean that the investigator or learners have to come to see for themselves how their tradition affirms, questions, and calls them beyond their present faith practice even as the tradition is itself re-interpreted in light of contemporary experience.

Ultimately, clinical research has proven that those who have a relationship with a religious body or organization do heal faster than those who do not. It is also important to note that a large percentage of those persons studied in the hospital setting were persons with physical illnesses but also had associated mental, emotional and spiritual wounds that needed attention for overall wellness to occur. God as the Source of Authority in Pastoral Counseling as a Component

Recognition of God as the source of authority in the pastoral counseling setting is a mandate and a much needed requirement. Therefore, this section gives a good foundation or

52 VandeCreek, 72.
model of ministry in which to do pastoral counseling. For myself, I believe that God is love and is a source of authority as demonstrated by His forgiveness and grace. And yet that loving and responsible God requires and commands me to ‘love’ -- Love God and love others as myself after coming to an acceptance of self in light of God's grace and forgiveness. I now believe that the acceptance of myself through the grace of God is driven by the belief that God's grace and self-acceptance must be key issues when developing my theological construct. I further believe that the correlation of my own theological position takes time to develop as it continues to be informed and transformed because human transformation is necessary to be what God loves and wants us to be. As a pastor, I have come to believe that Pastoral theology gives meaning to my practical experiences with others as parishioners and as clients. I believe it is similar to a sensitized action-reflection process. In my pastoral theology, I concur with Paul Tillich, who postulated that the powerful message of acceptance was the acceptance of oneself, and then secondly, the acceptance of others because we all participate universally in an ontological order that sustains and empowers and affirms each human being. Therefore, the connection between Protestant language of grace and the psychological language of a therapeutic alliance can meet together by a unified understanding of acceptance. Tillich's statement could also be understood as affirming and acknowledging a powerful entity greater than two parties. At first, Tillich's correlation constructs met with arguments, but soon after it began laying the foundation for process theology and this model.

**God's Activity in the Acceptance of Humanity as a Component**

In his sermon titled "You Are Accepted" Paul Tillich vividly pointed out the great

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theological manifestations of acceptance when he stated:

You are accepted. You are accepted, by that which is greater than you, and the name of which you do not know. Do not ask for the name now; perhaps you will find it later. Do not try to do anything new; perhaps later you will do much. Do not seek for anything. Simply accept the fact that you are accepted. If that happens to us, we experience grace. 54

His major premise was the acceptance by God as central to the Christian message because God accepted us prior to our accepting God. Acceptance for Tillich as well as for psychotherapists was a recurring preoccupation and not just a peripheral matter. Many believed that Tillich, during his earlier days, believed that Sigmund Freud and others were help-mates in this process because counselors embodied a power of acceptance that transcended any finite relationship. Carl Rogers later transformed this message into a concept he termed 'unconditional positive regard,' as cited by Don S. Browning in his article titled "Immanence and Transcendence in Pastoral Care and Preaching." Ultimately, the acceptance of client by clinician and clinician by client is fundamental in a trusting therapeutic relationship and alliance.

Human Nature as a Component

My awareness of acceptance emanates from being an African American living in today's society as a minority as well as one who has struggled many times in psychoanalytical sessions with a clinician who had a fixed 'world view' and was unwilling to listen to other cultural views or interpretations. This was a subjective experience, but in conversations with other African Americans as well as Latinos and Asian individuals, I heard that they too have

54 Tillich, 152.
had similar experiences about not being accepted. "You shall love the Lord Thy God with all your heart, with all your soul, and with all your mind; and you shall love your neighbor as yourself" is a mandate as well a covenanted commandment. The problem facing pastoral theology is that inability to be that shepherd who understands, who listens, who interprets, who reflects upon, and who leads others with hope and faith to a better manifested relationship with God in the specialized setting of psychotherapy. This acceptance is necessary according to Jerome and Julia Frank in their book Persuasion & Healing. They make this statement: "Patients are willing to depend on a therapist for help because they believe that the therapist is competent, genuinely cares about their welfare, and has no ulterior motives." Yet, a large portion of minorities make dire mistakes by going to generalists instead of going to a specialist for their psychological and spiritual wellness. The majority of health care providers are either afraid or unwilling to 'accept' the 'unacceptable,' one of Tillich's greatest fears. Tillich's chief concern for psychotherapy was that "the acceptance offered by counselors represented and embodied a 'power of acceptance'" that transcended any finite relationship. Paraphrasing Tillick's statement, no one can accept himself who does not feel that he is accepted by the power of acceptance which is greater than he, greater than his friends and counselors and psychological helpers. Each instance of acceptance and self-acceptance is an expression of the "power of being," or what Tillich calls "being itself," the unconditional ground and power that undergirds and suffuses everything.

that exists. Not only is acceptance an important element in affirming the forgiveness of God in the clinical setting, but also the attitude of the clinician is also vital.

Acceptance, and the created environment and attitude of the clinician with regards to acceptance directly affects the attitude of the clinician as well as that of the client. Seward Hiltner in his book, *Preface to Theology*, describes it best with his statement:

The truth of the first view, in which shepherding was seen as whatever one does who is known as shepherd is attitudinal. If one is genuinely a pastor, then no act that he performs can avoid having behind it as motivation and as disposition or readiness an attitude of tender and solicitous concerns for person or group with whom he is dealing. The attitude is always present as a readiness and comes into the open when called for by need. In some degree, it is present in every actual event, and as a readiness, it is alert to becoming dominant in any event where the need exists.\(^56\)

From this, one can draw that the pastor/lay shepherd must come to any situation with a readiness equipped with an attitude of tender solicitous concern for others which is similar to this writer's concept and ministry model of 'acceptance.' Many of the views of Hiltner may be synonymous with Tillich's because, according to many reports, they shared thoughts together in their "New York Psychology Group." Hiltner's concept of shepherding is only one of the three major functions involved in pastoral activities.

The other two are communicating or interpreting, and organizing. He felt these activities are necessary in the construct of pastoral theology. Others in the field differed slightly in their theological practical applications of pastoral psychotherapy; persons like Paul Johnson and Carroll Wise viewed the counseling sessions as "responsive" and used the interpersonal theory of Harry Stack Sullivan. Wise, on the other hand, focused on the

"counseling relationship and described insight as its goal." 57 Theologically, Wise proposed that "pastoral care is the art of communicating the inner meaning of the Gospel to persons at the point of need." 58 I believe that the "inner meaning of the Gospel" has a certain "quality of being" characterized by "inner freedom and love." Johnson, on the other hand, believed the "unconscious and interpersonal processes be taken seriously, and regarded the pastoral relationship as the key element in pastoral care. These views differed from Hiltner's because his was a more "operation-centered" form of theology as noted by Rodney Hunter. 59 In Hiltner's methodology, "Pastoral theology is an operation-focused branch of theology, which begins with theological questions and concludes with theological answers, in the interim examining all acts and operations of pastor and church to the degree that they involve the perspective of Christian shepherding." 60 Brian Childs interpreted this to mean in the methodological chapter of his dissertation that, "Empirical theology then is a mode of theology that investigates traditional theological questions by an appeal to common experiences, including the secular description of that experience through the social and natural sciences, and returns to the theological question with a new hypothesis of understanding." 61 Childs differs with Tillich in asserting, "empirical theology has an


59 Patton, 851.

60 Hiltner, 24.

epistemological character rather than an ontological one.” Tillich’s understanding of ‘power of being’ connects more to an ontological belief that encourages self-acceptance, and the capacity to accept others presupposes a universal participation in that order that encourages, sustains, empowers, and affirms each human being. The difficulty with this formulation is that the particularities of the event are often times not inclusive in the reformulation of new understandings.

The past has also helped to shape and clarify my current mission orientation and role as a pastoral counselor by highlighting important people, situations, circumstances, and acts of faith. Yet, my theology also continues to be informed, shaped, clarified and redefined as God’s revelation of Himself through others become pronounced. As a pastor and counselor, I continue to be informed by Pastoral Theology and its implication to continue to define my pastoral theology.

Pastoral has the Latin meaning of shepherd. Rodney Hunter in his article “Pastoral Theology,” cited in the Westminster’s Dictionary of Christian Theology defines pastoral theology:

Historically, the term has a variety of meanings, but principally: (1) The theory of ordained ministry in general, including a definition of its functions and duties, underlying theological principles, moral and spiritual requirements, methods of actual practice, and related disciplines of training and education; (2) The theory of the cure or care of souls; (3) A form of theological understanding arising within the context and practice of the church’s ministry and mission, thus a certain perspective on the whole of theology: and (4) The theology of the whole life and work of the church in its contemporary, empirical context, including the specialized work of the ordained
ministry only as a special instance.\textsuperscript{62}

Yet, what distinguishes pastoral theology from others is important if a clear definition is undertaken to appreciate the practical and concrete work of the church and the world. Hunter also suggests that "Contemporary thinking, however, tends to embrace a more dynamic and dialectical conceptions of method in which context and practice help to shape theory and deepen or critically revise theological understanding, even as theology guides and calls it into question."\textsuperscript{63} Overall, Hunter underscores pastoral theology as being done in context with God, the church, and humankind. Pastoral theology is never done alone or in isolation with oneself.

**Human Activity as a Component**

Brian Childs, another pastoral theologian, also understands "First and foremost theology is a "human activity." Theology is a product of (active) human activity. Though it speaks of God's activity in history it must never be understood as God's activity itself."\textsuperscript{64} Although Childs wants to define this statement as empirical theology as he attempts to measure the activity in human activity in 'doing' theology, he still speaks to the same dialectical activity involved in pastoral theology as others. Pastoral theology must be a product of action-reflection by persons of faith in the community in which they are members. Both Childs and Hunter represent the same views in this dissertation because they


\textsuperscript{63} Hunter, 428-430.

\textsuperscript{64} Childs, 19.
demonstrate and qualify the need for relationships and God.

Seward Hiltner would simply say, “Pastoral theology is a formal branch of theology resulting from study of Christian shepherding, that it is just as important as biblical or doctrinal or historical theology, and that it is no less the concern of the minister of the local church than of the specialist”55 This means pastoral theology is a disciplined inquiry into the “healing, sustaining, and guiding” activities of the minister and the church. Pastoral theology is the envelope in which pastoral psychotherapy operates.

Carroll Wise defines pastoral psychotherapy this way: “The essence of therapy is helping a person discover the depths of his own being and express this in symbols that carry vital meanings.” He goes on to say, “Living religious language does have a place...language, which picks up and expresses vital experiences with which the person is struggling.”66 Wise determines pastoral psychotherapy to be a helping system that provides deep inner meaning by way of and facilitated by religious language and symbols. Another definition that is more comprehensive can be found in H. B. Hartung’s article, “Pastoral Psychotherapy,” where he brings in several authorities to try to define this term: Pastoral as an adjective generally has referred to a person who holds a formal ecclesiastical office, who then is engaged in whatever the adjective modifies. Pastoral administration, care, counseling, psychotherapy, and the like all have implied a person who holds the ecclesiastical office of pastor while doing the activity. Psychotherapy is defined by the American Psychiatric Association as “The treatment of mental and emotional disorders based primarily on verbal and nonverbal

communications with the patient."

Together the terms pastoral and psychotherapy suggests one who operates within an ecclesiastical authority to perform or engage in the art of psychotherapy with a client or clients.

**The Nature and Function of Pastoral Counseling in the Church as a Component**

The church and the pastoral counselor must be where there is an opportunity for healing. Howard Clinebell stresses pastoral psychotherapy’s uniqueness because “It regards changes in one’s spiritual life, one’s values, meanings, and ultimate commitments, as central and essential to the depth transformations that are the goal of all psychotherapy.” In Clinebell’s definition, psychotherapy is more of a healing approach when completed in a pastoral setting. Clinebell goes on to stipulate “Healing process seeking to help people remove blocks (within themselves and their relationships) to their growth towards Spirit-centered wholeness.” He uses the words ‘insight counseling’ and ‘depth counseling’ as synonymous in that they both seek to increase self-understanding and intra-psychic change and/or growth. Clinebell also recognizes, as do the other theorists, that pastoral counseling requires a ‘long-term’ approach to resolve inner conflicts as well as rediscovering and enhancing self-awareness. All noted theorists also agree that pastoral psychotherapy is a

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68 Howard Clinebell, *Basic Types of Pastoral Care & Counseling* (Nashville: Abingdon Press, 1992), 373.

69 Clinebell, 373.
specialized form of counseling. Clinebell and I would agree it is a form of God-given ministry to help others, but a need still exists for the forgiveness of acknowledged sin.

**The Need for Reconciliation of Humanity to God as a Component**

James Lapsley’s article, “Reconciliation, Forgiveness, Lost Contracts” was reflectively reconsidered by John Patton in his article “Forgiveness, Lost Contracts, and Pastoral Theology” where he made an awesome discovery about his own present belief system when he wrote:

> The pivotal point of pastoral theology’s method, as exemplified by Hiltner and Lapsley, was discovering in one’s pastoral experience an aspect of theology that has been ‘lost’ and explicating that experience in a way that attempted to deal with that loss.  

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Both Patton and Lapsley’s views concerning human forgiveness are often overlooked or lost in haste to emphasize reconciliation. Importantly, Lapels summarizes: “Forgiveness entails the cancellation of “contracts” between oneself and one’s parent surrogates as a first step.”

**The Reconciliation of Sin as a Component**

Lapsley’s concept of ‘contracts’ is very close to Tillich’s concept of ‘acceptance’ in that they both seek to find ‘common ground’ between God and others either in their community or in psychotherapy. Patton’s reflective discovery found forgiveness possible but somehow lost in the rush for a quick reconciliation with others.

Others like Eduard Thurneysen and O. Hobart Mower were two founding fathers that

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built their pastoral theology concepts upon ‘forgiveness,’ yet holding the pastoral care to mediate divine forgiveness through the communication of the word.

Edward Wimberly brings into dialogue the specific issues of pastoral counseling to African Americans as another voice that describes the uniqueness of the African-American Pastoral counseling experience. He describes that process as relational:

Not only is pastoral counseling a part of the total liberation ministry of the church, but it is also a relationship. Pastoral counseling is a dynamic interactive process in which a caring connection is made between the pastoral counselor and the person seeking help. The foundations of this relationship are the basic core relationship qualities of the empathy, respect, genuineness, and concreteness. The source of these qualities of care is rooted in the Incarnation, by which God established a relationship of love and acceptance with humankind in the death, life, and resurrection of Jesus.  

Wimberly emphasizes that relationships between counselor and client based on empathy, respect, genuineness, and concreteness are absolute, essential, and vital for the therapeutic process to be an effective one. With these characteristics in place, another question can be posed, one which may support the working hypothesis. Is there something special or different about the request for help by African-Americans clients? And more specifically, are there any special expectations from an Ordained Minister working as a Pastoral Counselor using psychotherapeutic techniques? Wimberly, in general terms, goes on to point out that there may be:

The unique emphasis in black pastoral care is derived from a perspective that has been shaped by the existential cultural and historical conditions peculiar to Black people. This perspective reflects the cultural heritage of Black people, their history as a people in a land of injustice, racism, and segregation, and their struggle as Christian people to make sense out of their existence in a hostile environment. What, then, is this distinct emphasis that makes a Black perspective in pastoral care and

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counseling unique? It is the corporate nature of pastoral care and counseling in the Black church. In the Black context, there are often unrealistic expectations about the ability of the pastor to bring immediate relief or solutions to problems.\(^{73}\)

This uniqueness of the African-American desire for help connects to, as Wimberly states, his or her "collective un-consciousness" of Africanism which emulates or parallels the therapeutic process of pastoral counseling. Often times, the African-American client expects fast and immediate relief or solutions from their problems, but these are "unrealistic expectations" on the parts of some parishioners and clients. While very real to them, these expectations are unrealistic and most times impossible for the minister or therapist to fulfill or solve by themselves. This gap between desire and practical fulfillment is very typical in the relationships of pastoral-psychotherapists to African-American clients as I have seen them in my years serving an African-American church as an ordained pastor. Further, there are also some specific elements involved in the care of these clients as Wimberly explains:

Black American pastoral care is a form of ministry that seeks to elicit a response to God's immanent activity in Black people's lives through caring patterns provided by the social context-relational values, symbols, and methods and patterns of care. The goal of its caring response has been to assist God in liberating persons from the shackles that prevent growth toward relational wholeness in time, body, mind, and in relationship to other institutions, the environment, and to God. The functions of its caring response patterns can be understood through the traditional tasks of pastoral care, namely, healing, sustaining, guiding, and reconciling.\(^{74}\)

Reconciling is synonymous with acceptance. Wimberly further states that "Reconciliation in THAT caring relationships which assist persons to encounter the source of growth, wholeness, forgiveness, hope, and love." Moreover, these structures are carried

\(^{73}\) Wimberly, 26-27.

out in the healing process. When persons are in harmony with the source of wholeness, developmental growth and healing are the result.

Others like Carl Rogers would simply add that this developing process of reconciliation/acceptance would favor his term 'un-conditional positive regard'. Overall, he believes what happens first in the therapeutic session is that which allows the change of "self". His client-centered approach assumes that people are rational, socialized, constructive, and forward moving and that everyone has the potential for growth and self-actualization. Therefore, psychotherapy releases the potentials and capacities of the individual. Rogers best expresses the psychological potential for change when he writes:

He (she) perceives himself (herself) as a more adequate person, with more worth and more possibility of meeting life. He (she) permits more experiential data to enter awareness, and thus achieves a more realistic appraisal of himself, his relationships, and his environment. He (she) tends to place the basis of standards with himself (herself), recognizing that the "goodness" or "badness" of any experience or perceptual object is not something inherent in that object, but is a value placed on it by himself (herself).  

Carl Rogers' therapeutic counseling process is self-actualizing because the client is allowed to become more aware of their own worth and they come to a better understanding of self, relationships, and their environment. Ultimately, one comes to an awareness that one is in continual development that leads to a realization of one's ultimate potential. Rogers points out that there is an "inherent good" in all persons.

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75 Carl R. Rogers, *Client-Centered Therapy* (Boston: The Riverside Press Cambridge, 1951), 137-
Pastoral Care for Clergy:
The Impact of Pastoral Care & Counseling

Persons Entering the A.M.E. Ministry in S.W. Georgia
The primary purpose of this project is to enhance the present Board of Examination process, in southwest Georgia, to include a pastoral care and counseling component to its teaching and assessment process to new persons entering the A.M.E. ministry.
The Significance of the Problem:

And He himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of the ministry, for the edifying of the body of Christ (Ephesians 4:11-13).
In Today's Times:

In today's times, research and common knowledge have substantiated that pastors' and clergy persons' have an alarming rate of divorce, substance abuse with other related issues resulting in mental and emotional burn-outs. This rate can be attributed among clergy to many factors. These factors may continue to rise unless effective corrective actions are taken to include pastoral care and counseling as a component to its teaching and assessment process to new persons entering the AME ministry in Southeast.
As a Whole:

As a whole, *empirical research* has proven that clergy stress and burnout among clergy is multiplied by a variety of reasons—both spiritual and secular demands and expectations from others. Dr. Faith Speaks, Ph.D., gives proven data that stress has an effect on Black minister according to:

The age of that minister:
Current Data has Proven that Stress will Harm African-American Ministers if NOT Properly handled:

- To ministers who live constantly in a “fish bowl” where every detail of their lives are exposed in and through the public eye.

- To those ministers who are trying to obtain a “god-like” demeanor have the greatest stress.

To those ministers in relationships trying to balance relationship and occupations

The “Traps of age” believing you are too young or too old.
APPENDIX G
(Continued)

Why Should this Issue be Addressed?

- In Georgia, new persons entering Ministry through the Board of Examiners of the A.M.E. Church have a non-acceptance attitude towards the art of pastoral care & counselors because of its scientific nature.

- This may have contributed to disproportional rates of divorce, substance abuse, and mental burnout among clergy.
The Impact:

The Pastoral Care and Counseling teacher's lesson plan will include and demonstrate the history of Pastoral Care and Counseling. It will also include the need for Pastoral Care in the church with various examples of Case Studies. Lastly, and most importantly, this component will suggest a method of approaching oneself and a possible parishioner/client in an acceptance attitude and modality for Pastoral Care. The importance will be on the need to take care of oneself in the ministry and identify the need to solicit professional help to a
Hypothesis:

- When the art of Pastoral care and counseling are presented to the A.M.E. Church with an attitude and modality of acceptance. It will invite others whom are non-trusting of the science of psychotherapy and psychology to allow a pastoral care and counseling component to its teaching and assessment process to new persons entering the A.M.E.
New persons in ministry will also see the benefits of pastoral care and counseling. They will also learn about Pastoral Care and Counseling and be more appreciate of a time for renewal, reflections. Lastly, they will be better prepared to identify the needs for more specialized professional help during their ministerial career to maintain a well balanced mental healthiness.
APPENDIX G
(Continued)

• Obtain Permission from the Bishop and Dean of the Institute.
• Discussions with the Dean and Members of the South-West Board of Examiners
• Prepare pre and post survey form for students to measure effectiveness
• Prepare a Teacher's Lesson Plan
The evaluation of this project can be measured by a pre-test and post-test on issues concerning the mental health of clergy and its connectedness to divorce, substance abuse, and clergy burn-outs.
APPENDIX G
(Continued)

- It is: To minister to the spiritual, intellectual, physical, emotional, and environmental needs of all people by spreading Christ’s liberating gospel through word and deed. At every level of the Connection and in every local church, the African Methodist Episcopal Church shall engage in carrying out the spirit of the original Free African Society, out of which the A.M.E. Church evolved: that is to seek out and save the lost, and serve the lost, and serve the needy through a continuing program of (1) preaching the gospel, (2) feeding the hungry, (3) clothing the naked, (4) housing the homeless, (5) cheering the fallen, (6) providing jobs for the jobless, (7) administering to the needs of those in prisons, hospitals, nursing homes, asylums, and mental institutions, senior citizen homes, caring for the sick, the shut-in, the mentally and socially disturbed, and (8) encouraging thrift and economic advancement.
• The Annual Conference shall appoint annually, to act at Conference one year later, a Board of Ministerial Training Examiners on the studies of each of the five series (admissions, first year, second year, third year, and fourth year). This committee should begin work of examination at the site of Annual Conference one day before the Conference opens. It shall not examine any preacher for admissions, advancement, or orders who has not studied the required works. Preachers in course must each year obtain their books within the first quarter, and all of them before the end of the second quarter. Examining committee persons should, as far as possible, be relieved of other committee work until they report the results of the examinations. They should not recommend to the Conference any preacher who has not made an average of sixty-five on a basis of one hundred or who has fallen below fifty in any study.
APPENDIX G
(Continued)

- The Book of Discipline also gives a course of studies for each year of study in the areas of Church tradition, Bible, Preaching, Theology, Church history, Church Administration with suggested commentaries and book references. What becomes very evident is the fact that Pastoral Care and Counseling are not listed in any course work but suggested books are listed such as *Pastoral Care in the Black Church* by Dr. Edward Wimberly, et.al. This evidence and observation demonstrated the lack of importance concerning pastoral care and counseling in the church as a whole.
The purpose is to show that: (1) pastoral care and counseling when conducted with a modality of acceptance can aid persons to trust in the pastoral care component to be included in the training of new ministers entering the A.M.E. ministry. (2) After teaching Pastoral Care and Counseling to new persons in the ministry that they may appreciate the benefits of the art and solicit help from specialized professionals in their time of need. (3) Lastly, the pastoral care component will allow a time and a place for spiritual renewal and reflections. So therefore, my project will give new insights and benefits to persons entering the A.M.E ministry, to the Board of Examine.
APPENDIX H
APPROVAL LETTER FROM BISHOP

The Sixth Episcopal District
African Methodist Episcopal Church
Liberation, Reconciliation, Salvation

75 Piedmont Avenue, Suite 316
Atlanta, Georgia 30303
404-524-8279 / Office
404-524-0778 / Fax
Email: sixdistr@bellsouth.net

January 9, 2003

Rev. Kenneth C. Williams
919 Davenport Street
Americus, GA 31709

RE: Request to Conduct Research for D.Min. Project

Dear Rev. Williams:

I am writing in response to your letter, dated December 14, 2002, requesting permission to conduct your research as the final part of the D.Min. project at the Interdenominational Theological Center. I strongly endorse this research project for its pastoral care contribution to the African Methodist Episcopal Church as well as ministerial candidates in particular.

We are enthusiastic that you chose to include the AME Church as the center of your doctoral project, and our prayers are with you.

May your project be outstanding as it reflects the purpose of the AME Church in the area of education as you continue Doing God's Work, God's Way!

Sincerely,

[Signature]

Frank C. Cummings
Presiding Bishop
BIBLIOGRAPHY


